

to send. Erub. III, 2 'רב' if one sends his 'Erub (forth) to be laid by a deaf and dumb person. Hull. 59^b, a. fr. שִׁלְחוּ מִהֵּם they sent word from there (from Palestine to Babylonia). Gitt. IV, 1 'רב' if a man sends a letter of divorce to his wife &c. B. Kam. VI, 4, v. שִׁלְחָה. Ib. פִּיקוּחַ ש' בִּיד פִּיקוּחַ (ib. 60^a שִׁיִּיָּחַ) if he sent out fire through a sane person; a. fr.—Part. pass. שִׁלְחוֹ q. v.—ש' בִּיד [to stretch out a hand against,] to make illegitimate use of, to misappropriate (Ex. XXII, 10). B. Mets. III, 12 שִׁלְחוֹ if a person makes use of a trust. Ib. שִׁלְחוֹ if he declares his intention to use a trust; אינִי חַיִּיב עַד שִׁשְׁלִיחַ בִּי יֵד he is not responsible (for loss), until he has used it; a. fr.

Pi. שִׁלְחוֹ same, to send; to send away, dismiss. Bets. I, 9 שִׁלְחוֹ בִּי"ט on the Holy Day you dare not send (to a friend) anything except portions (of eatables, ready for use); שִׁלְחוֹ בְּחֵמָה you may send cattle ... alive or slaughtered. Hull. XII, 3 שִׁלְחוֹ חֲדָרָהּ if he sent the mother bird away, and she came back. Ib. וּמִשְׁלָּחָה ... אמר if he says, I will take the mother, and send the young away; שִׁלְחוֹ חֲדָרָהּ he is bound to send her away. Gen. R. s. 21 שִׁלְחוֹ מִגֵּן ... וְשִׁלְחוֹ רֵב (Adam) from the paradise of this world and from that of the other world; a. fr.

Hithpa. שִׁלְחוֹ, *Nithpa.* שִׁלְחוֹ to be sent off; to be commissioned. Yoma VI, 2, a. e. שִׁלְחוֹ the goat that is to be sent away (Lev. XVI, 10), the scapegoat. Ib. 1 שִׁלְחוֹ if the blood (of the goat designated for sacrifice) was spilt, the scapegoat is to be put to death (cannot be used for the ceremony). Gen. R. s. 49 שִׁלְחוֹ בְּאֶרֶץ שֶׁנֶּשֶׁה שֶׁנֶּשֶׁה it happened that one was commissioned to tax the inhabitants &c.; a. fr.

שִׁלַּח ch. same, 1) to send, send off. Targ. Num. XIII, 2. Targ. O. ib. 16. Targ. Ps. XLIV, 3 Ms. (ed. פסד). Targ. Jer. XLII, 6 שִׁלְחוֹ (not שִׁלְחוֹ); a. fr.—Part. pass. שִׁלְחוֹ; f. שִׁלְחוֹ. Ob. 1. Targ. Is. XLIV, 26 שִׁלְחוֹ ed. Lag. (ed. Wil. שִׁלְחוֹ). Targ. I Chr. XIV, 15; a. fr.—Ber. 28^a ש' לְחוֹ R. J. sent them word to the school house; a. fr.—Koh. R. to III, 2 שִׁלְחוֹ רִבְרִיחָא the messenger of men (men's guardian angel).—2) to throw off, undress, flay (cmp. פָּשַׁט). Targ. Esth. V, 14. Targ. Is. XXXII, 11. Targ. II Chr. XXIX, 34; a. fr.—Ber. l. c. שִׁלְחוֹ take off thy cloak (v. מָצָא). Y. Taan. III, end, 67^a ש' חֲדָרָהּ he took off one shoe; שִׁלְחוֹ חֲדָרָהּ when he had taken off both of them; a. fr.—Part. pass. as ab. Sot. 8^b (proverbial expression) שִׁלְחוֹ undressed, naked, but with shoes on (a person cares more for shoes than for any other article of dress); Keth. 65^b top ש' חֲדָרָהּ this Tannai (who gave the wife the right to ask for three pairs of shoes and one suit of clothes) seems to assume that a woman cares more for shoes &c. Koh. R. to V, 10 שִׁלְחוֹ שִׁלְחוֹ (not שִׁלְחוֹ) how will they come (on resurrection day), naked, or dressed? Ib. שִׁלְחוֹ שִׁלְחוֹ how didst thou plant them (the beans), undressed or dressed (in the pods)? a. e.

Pa. שִׁלְחוֹ 1) to send; to send off, dismiss. Targ. O. Lev. XVI, 21, sq. Targ. O. Ex. VIII, 17; a. fr.—Part. pass. שִׁלְחוֹ; f. שִׁלְחוֹ &c. Targ. O. Gen. XXXII, 19.—2) to strip,

undress. Y. R. Hash. II, 58^b top שִׁלְחוֹ and in the shade of the fig tree he (the ox) would shed his skin (feeling warm, he would rub himself against the tree); Snh. 18^b. Sabb. 33^b שִׁלְחוֹ מִדִּירָהּ used to put off their clothes. Shebu. 41^a שִׁלְחוֹ מִשְׁלָּחָה may a scholar strip a man of his cloak? (i. e. should a scholar as such have any prerogatives in law?); a. fr.

Af. שִׁלְחוֹ 1) to send off, let loose. Targ. O. Ex. VIII, 17.—2) to strip, throw off; to flay. Targ. I Sam. XIX, 24. Targ. II Chr. XXXV, 11. Targ. Lev. I, 6 (Y. II שִׁלְחוֹ). Targ. Num. XX, 26; a. fr.

Ithpa. שִׁלְחוֹ 1) to be sent, sent off. Targ. Jud. V, 15. Targ. Y. Gen. XXXII, 19; a. fr.—2) to be stripped; to shed the skin. Ib. III, 21.—Hull. 59^a שִׁלְחוֹ מִשְׁכִּיחָה ... מאן he who eats three Tiklas of asafetida on an empty stomach, will shed his skin; מִשְׁכִּיחָה מִשְׁכִּיחָה had I not sat in water, I should have &c.

שִׁלְחוֹ I m. (preced.) *hide, fresh skin.* Makhsh. V, 6 שִׁלְחוֹ he who beats upon a (wetted) hide. Bekh. IX, 4 שִׁלְחוֹ קִיָּים ... וְהָשָׁהּ when its mother has been killed, but the hide is still intact. Tosef. Sabb. VIII (IX), 1; a. e.—*Pl.* שִׁלְחוֹ. Sabb. IV, 2 שִׁלְחוֹ שִׁלְחוֹ you may keep dishes warm (for the Sabbath) in fresh hides. Ib. 49^a שִׁלְחוֹ שִׁלְחוֹ hides belonging to a private man; שִׁלְחוֹ שִׁלְחוֹ a mechanic (shoemaker &c.). Ib. שִׁלְחוֹ שִׁלְחוֹ bring us hides to sit down on them; a. e.

שִׁלְחוֹ II (שִׁלְחוֹ) m. [stripped of its skin,] a pressed olive the stone of which slips out at a touch.—*Pl.* שִׁלְחוֹ. Ab. Zar. II, 7 (39^b; Mish. a. Y. ed. שִׁלְחוֹ). Ib. 40^b שִׁלְחוֹ שִׁלְחוֹ when are they called *Sh'lahin*? When the stone slips out as you take the olive in your hand.

שִׁלְחוֹ III m., pl. שִׁלְחוֹ (tradit. pronunc. שִׁלְחוֹ); cmp. Job V, 10, a. Neh. III, 15) *arms, ditches for irrigation*; שִׁלְחוֹ (שִׁלְחוֹ) a field which needs irrigation, opp. שִׁלְחוֹ שִׁלְחוֹ שִׁלְחוֹ a field dependent on irrigation which has become dry. Ib. 4 שִׁלְחוֹ שִׁלְחוֹ ed. Zuck. (Var. שִׁלְחוֹ). M. Kat. 2^a שִׁלְחוֹ שִׁלְחוֹ what evidence is there that *beth hash-sh'lahin* has the meaning of thirstiness (dryness)? Answ. ref. to שִׁלְחוֹ שִׁלְחוֹ (v. שִׁלְחוֹ). B. Bath. IV, 7 שִׁלְחוֹ שִׁלְחוֹ the fields belonging to a township; expl. ib. 68^a שִׁלְחוֹ שִׁלְחוֹ gardens (ref. to Cant. IV, 13). Ib. 99^b; a. e.

שִׁלְחוֹ IV m. (שִׁלְחוֹ) *extension, stepping space or depth of a step.* Midd. II, 3; III, 6 שִׁלְחוֹ שִׁלְחוֹ and the depth of each step was one cubit, v. רֹמֵם II.

שִׁלְחוֹ I m. = I. שִׁלְחוֹ I. Men. 35^a שִׁלְחוֹ שִׁלְחוֹ when you hang a weight on (stretch) the leather, and it rebounds again, it is old.—*Pl.* שִׁלְחוֹ. Y. Ned. VII, end, 40^c שִׁלְחוֹ שִׁלְחוֹ (ed. Zyt. שִׁלְחוֹ, corr. acc.) as, for instance, hides (which are sometimes used for covers).

שִׁלְחוֹ II m. (b. h. שִׁלְחוֹ; שִׁלְחוֹ) *missile, lance.* Targ. Job XXXIII, 18. Ib. XXXVI, 12 Var. Ms. (ed. שִׁלְחוֹ). (קרבא).

supra. Yalk. Lev. 458 לשלם v. לשלם. — 2) *to compensate, reward, pay*. Pesik. R. l. c. (play on שלם I Kings VII, 51) it is for me to pay them their reward. Ib. לשלם לי it is for me to compensate it (the month of Kislev) for its loss; ומה ש' לי וכ' and wherewith did he compensate it? With the dedication under the Hasmonean house. Y. Taan. II, 65^b top (ref. to Mic. VII, 3) לשלם לי ואלשלם לך (the judge says,) pay me, and I shall pay thee (decide in thy favor). B. Kam. I, 1 וכל דא חמורא לשלם וכ' he that caused the damage is bound to pay &c. Ib. 4 משלם נזק שלם must pay the full indemnity. B. Mets. III, 1 וכל דא רצח וכ' if he pays in preference to making oath. B. Bath. III, 4 אה חבל לי את חבלך they must pay him in full. Ab. II, 16 לשלם v. לשלם; a. v. fr.

שלם, שלים, שלים ch. same, 1) *to be perfect, complete, finished, spent*. Targ. Ex. XXXIX, 32. Targ. Gen. XLVII, 15 (Y. II חסיל). Targ. O. Ex. XXIII, 2 שלם (ed. Berl. שלים); a. v. fr. — M. Kat. 28^b וכל דא רשמיא v. וכל דא רשמיא. — 2) *to be peaceful, sincere, friendly*; v. שלים.

שלם 1) *to complete, finish, fulfil*. Targ. II Sam. XXII, 26; Targ. Ps. XVIII, 26. Targ. Job XXIII, 14 (ed. Wil. שלים, corr. acc.). Targ. Y. II Ex. XII, 42, v. שלם; a. fr. — Y. Snh. I, 19^a top קם ר' נון וכל דא R. N. stood up and completed the verse. Ber. 8^b וכל דא רשמיא finish your readings, keeping pace with the congregation, v. פרוש. I. Taan. 25^b וכל דא רשמיא he wanted them to finish the fast; a. fr. — 2) *to fill, set*. Targ. Ex. XXVIII, 17; XXXIX, 10 (h. text מלא). Ib. XXXI, 5. — 3) *to make peace, be at peace*. Targ. Josh. X, 1; 4. Targ. II Sam. X, 19. Ib. XX, 18; a. e. — 4) (with ברר) *to follow exactly, faithfully*. Targ. Num. XIV, 24 (h. text מלא). Targ. Deut. I, 36. Targ. I Kings XI, 6. — 5) *to surrender, hand over, entrust*. Targ. Deut. XXXII, 30 (h. text חסיר). Targ. Ex. XXXI, 3 וכל דא I entrusted to him &c. (h. text אחר אחרו); a. e. — B. Mets. 85^a וכל דא רשמיא he gave him in charge of R. S. (to teach him). Yoma 83^b וכל דא רשמיא they gave him their money-bags in trust; a. e.

שלם 1) *to complete; to supply*. Targ. I Kings IX, 25. — 2) (with ברר) *to follow*. Targ. O. Ex. XX, 5; Targ. Jer. XXXII, 18. — 3) *to recompense, pay*. Ib. Targ. Ex. XXI, 34; 36. Targ. Job XX, 10; a. fr. — B. Kam. 13^b וכל דא רשמיא must I pay? Ib. 53^a וכל דא רשמיא let this one pay half, and the other one half; a. fr.

שלם 1) *to be paid; to be rewarded, recompensed*. Targ. Ps. LXV, 2. Targ. Prov. XIX, 17 Ms. (ed. משלם). Targ. Is. XLIII, 19; a. e. — Pes. 28^a וכל דא רשמיא, v. וכל דא רשמיא. B. Kam. I. c. . . כל דא רשמיא where indemnity cannot be had from him (who dug the pit), it may be had from him (who owns the pit). Ib. וכל דא רשמיא whatever I can get from him I take; what I cannot get from him, I must get from you; a. fr. — 2) *to be perfect*. Meg. 23^a וכל דא רשמיא (Ms. M. וכל דא רשמיא Hēbraism) because he was perfect in his conduct, v. שלם; Yalk. Neh. 1070 וכל דא רשמיא.

שלם II m. (b. h.; preced.) *whole, complete*. Naz. 44

שלם 'for his father' (Lev. XXI, 2) as long as his body is intact (he may defile himself by contact), but not when it is defective. B. Kam. I, 4, a. fr. נזק ש' (abbrev. נזק, v. נזק. Gen. R. s. 79 (ref. to Gen. XXXIII, 18) וכל דא רשמיא intact in his body; וכל דא רשמיא intact in his children; וכל דא רשמיא unimpaired in his possessions; וכל דא רשמיא whole in his learning (having forgotten nothing of his paternal lessons). Sifra Vayikra, N'dabah, Par. 13, ch. XVI (play on שלם) וכל דא רשמיא Ar. (ed. שלם) if he is whole (mourns over no loss), he may bring a peace-offering, if he is a mourner, he dare not. Ib. וכל דא רשמיא . . . וכל דא רשמיא whatever sacrifice he may offer, if he is whole, he may &c. Nidd. V, 3 וכל דא רשמיא, v. וכל דא רשמיא; a. fr. — B. Kam. 116^b וכל דא רשמיא he must pay him the full (promised) reward, opp. וכל דא רשמיא he can claim only the ordinary wages for his labor. — Pl. שלם, שלם, שלם. Sifra I. c. Ber. 39^b וכל דא רשמיא broken pieces of bread and whole loaves. Sabb. 98^b וכל דא רשמיא solid boards, opp. וכל דא רשמיא; a. fr. — Fem. שלם. Zeb. 5^a וכל דא רשמיא a perfect (undisputed) Mishnah. Ber. I. c. וכל דא רשמיא if there is before you a piece of wheat bread, and a whole loaf of barley bread. Ib. וכל דא רשמיא he places the broken with the whole loaf. Ib. וכל דא רשמיא (Ms. M. וכל דא רשמיא) and what thou teachest is perfect. Tosef. ih. IV, 15. Men. 65^b וכל דא רשמיא should not our perfect Torah pass for as much as your idle talk?; a. fr. — [Y. Pes. II, 29^b וכל דא רשמיא, v. שלם. — Pl. שלם, שלם. Treat. S'mahoth ch. VIII, end (ref. to Deut. XXVII, 6) וכל דא רשמיא of stones (for the altar) which do not see . . . because they make peace between Israel and their father in heaven, the Lord says, they must be whole before me, how much more must scholars, who are an atonement for the world, be whole before the Lord!; a. e.

שלם, שלם, שלם m. = h. שלם, *perfection, soundness, health, peace*. Targ. Ps. XXXVIII, 4. Targ. Gen. XLIII, 23. Ib. 27. Targ. Jud. XI, 13. Targ. Deut. XX, 10 (Y. ed. Vien. שלם, corr. acc.). Ib. 11 (Y. I שלם, corr. acc.; a. fr.). — Taan. 24^b וכל דא רשמיא they called to me in my dream, v. טוב וכל דא רשמיא good health to the good teacher from the good Lord &c. Ib. 9^b וכל דא רשמיא may our teachers (you) go in peace. Yoma 71^b, v. וכל דא רשמיא; a. v. fr. — וכל דא רשמיא *to inquire after the health of; to salute*. Targ. Gen. XLIII, 27; a. fr. (v. also וכל דא רשמיא I). — Y. Ber. II, 4^b, a. e. וכל דא רשמיא he did not salute me. Ber. 9^b וכל דא רשמיא when you go up there (to Palestine), greet my brother &c.; a. fr. — וכל דא רשמיא *to offer peace, salute*. Taan. 23^a sq. וכל דא רשמיא they saluted him, but he did not look at them in a friendly way (give no sign of recognition). Ib. וכל דא רשמיא when we saluted you, why did you make no recognition? Gitt. 62^a וכל דא רשמיא saluted them (gentiles) first; a. fr. — V. שלם, שלם.

שלם, שלם, שלם v. שלם, שלם, שלם.

שלם v. שלם, שלם.

שְׁלֵמָיָה, שְׁלֵמָיָה m. *Shalmaite*, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שְׁלֵמָיָה, read: מָיָה ...; h. text קיני). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e.—Y. Shebi. VI, 36^b bot. (= קניני, Gen. XV, 19); Y. Kidd. I, 61^d top שמלאר (corr. acc.; = קניני); Gen. R. s. 44 (= קניני); B. Bath. 56^a (= קניני).—*Pl.* שְׁלֵמָיָה. Targ. O. Gen. XV, 19 (h. text קניני; Y. שְׁלֵמָיָה, read: שְׁלֵמָיָה *sing.*).

שְׁלֵמָה f. (b. h., v. שְׁמָלָה) *cloak, garment*. Gen. R. s. 3 'כש' נרענקה בה חקב"ה the Lord wrapped himself in it (the light) as in a cloak; Yalk. Ps. 862 בשמלה חקב"ה נרענקה; Ex. R. s. 50. Snh. 102^a; a. fr.

שְׁלֵמָה (b. h.) pr. n. m. *Solomon*, king of Israel. Ber. 10^a 'וב' אמר מ' אמר with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Snh. 20^b ברורלה כל העליונים וב' מלך ש' כל העליונים וב' an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36^b נמצות של אפי' even unleavened cakes like those of Solomon (of the finest flour) may be used on the Passover; Y. ib. II, 29^b bot. מצה שלמה (insert של, or read: מצה).

שְׁלֵמָיָה, v. שְׁלֵמָיָה.

שְׁלֵמִיָּה (b. h. שְׁלֵמִיָּה) pr. n. m. *Shelemia*, father of ריננה. B. Bath. 111^a.

שְׁלֵמִיָּה, שְׁלֵמִיָּה, v. שְׁלֵמָה.

שְׁלֵמִים m. pl. (b. h.; v. שְׁלֵמִים; sub. זבוח) *peace-offering*. Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שְׁלֵמִים II. Zeb. I, 2 'ש' שחטן לשם ש' which were killed as peace-offerings. Ib. V, 5 'ש' שחטן זבוחי congregational peace-offerings; a. v. fr.

שְׁלֵמָה m. (שְׁלֵמָה) *perfect, righteous, honest*. Snh. 7^a, v. ביר; Yalk. Prov. 960. Snh. 22^a בש' נקירט Ms. M. (ed. בשלמה; Yalk. Kings 166 בשלמה).

שְׁלֵמָצָה, שְׁלֵמָצָה pr. n. f. (abbrev. of צירן) *Shlamsa, Shlamsa* (Salome Alexandra), wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23^a quoted in Tosaf. to Sabb. 16^b של צירן. Sabb. 16^b של צירן (Ms. M. שלצירן, in one wd.). Koh. R. to VII, 11 שלמחו (corr. acc.).

שְׁלֵמָחָה, שְׁלֵמָחָה, v. שְׁלֵמָה.

שְׁלֵמָחָה, v. שְׁלֵמָחָה.

שְׁלֵמָה m. (שְׁלֵמָה II) *thoughtless, unsuspecting*. Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

שְׁלֵמָיָה, שְׁלֵמָיָה pr. n. pl. *Sh'lanya* in Babylonia. M. Kat. 12^b (Ms. M. שְׁלֵמָיָה).

שְׁלֵמָה m. (שְׁלֵמָה = שְׁלֵמָה; v. letter י) *sediment*; ש' מירט muddy *alluvium*. Y. Ab. Zar. I, 39^c שלעמיר (some ed. שלעמיר, corr. acc.). V. שְׁלֵמָה.

שְׁלֵמָמָה, שְׁלֵמָמָה, v. preced.

שְׁלֵמָה, Tosef. Hull. I, 15 מששלעלו, v. II עלעל.

שְׁלֵמָה (b. h.; comp. שְׁלֵמָה, a. שְׁלֵמָה) 1) *to be lax, hang down, be loose, slip*. Denom. שְׁלֵמָה.—2) *to loosen, take off, pull*,

draw a sword. Lev. R. s. 34 שְׁלֵמָה Ar. (ed. רשמי) may he loosen (release), v. חֲלִין. Y. Kidd. I, 60^c top (ref. to Ruth IV, 7) which took the shoe off (the buyer or the seller)? Num. R. s. 14^a נוח שְׁלֵמָה a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXXX 'וב' שְׁלֵמָה דמאד'ם וב' if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

Nif. שְׁלֵמָה *to be loosened, drawn*. Gen. R. s. 93; Yalk. ib. 150 שְׁלֵמָה; v. רציר.

Hif. שְׁלֵמָה *to pull, pluck the last growth*. Gen. R. s. 20; Yalk. ib. 32 'וב' שְׁלֵמָה שרדו איכלה וב' this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the after-math) &c., v. Pes. 118^a.

שְׁלֵפָה ch. same, *to loosen, pull, draw*. Targ. Hos. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr.—Targ. I Chr. I, 20 (play on שְׁלֵפָה, ib.) ... ש' שְׁלֵפָה (לחורומי) he drew the rivers into his domain.—Part. pass. שְׁלֵפָה. Targ. Y. I Deut. XXV, 10 (Y. II שְׁלֵפָה Hebraism, *pl.*, h. text חלוקה).—V. שְׁלֵפָה II.—Yeb. 102^b מצי' מ' שְׁלֵפָה ... דמאד'ם וב' how do we know that this *v'halt'sah* (Deut. XXV, 9) means taking off? Y. ib. XII, 13^a top שְׁלֵפָה סינרה and she took off his shoe. Sabb. 59^b 'וב' שְׁלֵפָה she might take off (her jewelry) and show it. Ib. 82^a 'וב' שְׁלֵפָה ירקא וב' and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31^a שְׁלֵפָה, v. שְׁלֵפָה. Erub. 11^b דיל שְׁלֵפָה וב' go and pull (the reeds) out, and throw them away; a. fr.—Transf. (comp. נזר, שרי) *to untie, annul*. Gitt. 33^b למ' שְׁלֵפָה an act performed in the presence of ten persons, requires ten for revoking it; a. e.—Yeb. 109^b 'וב' שְׁלֵפָה דרין the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor.—Sabb. 96^a, a. e. שְׁלֵפָה דרין, v. שְׁלֵפָה.—[Sabb. 98^b; Yalk. Ex. 370, v. שְׁלֵפָה.]

Pa. שְׁלֵפָה same. Targ. O. Lev. XIV, 40 (h. text חלוקה). Ib. 43 (some ed. *Pa.*).—Yeb. 102^b (ref. to שְׁלֵפָה, Num. XXXI, 3) שְׁלֵפָה מביד'ם וב' it means tearing away from home to war. M. Kat. 4^b, v. שְׁלֵפָה. Sabb. 59^b, v. supra; a. e.

Ithpa. שְׁלֵפָה, *Ithpe.* שְׁלֵפָה *to be drawn; to be loosened, to slip*. Targ. Ez. XXI, 15 (h. text חלוקה). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text רכס); a. e.

שְׁלֵפָה m. (preced.) [*that which is pulled out*], *stubble field*. Tosef. B. Mets. IX, 29 'וב' שְׁלֵפָה לפרו' וב' it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles.—*Pl.* שְׁלֵפָה. Cant. R. to VI, 12 'וב' שְׁלֵפָה picked up (ears) among the stubbles.—Transf. constr. שְׁלֵפָה, ש' *the end of a period*. Yeb. 116^b 'וב' שְׁלֵפָה דרין it was towards the end of the wheat harvest. Sabb. 60^a 'וב' שְׁלֵפָה דרין (Ar. שְׁלֵפָה; Ms. M. שְׁלֵפָה, corr. acc.; Ms. O. שְׁלֵפָה, v. Rabb. D. S. a. J. note) it was the end of the period of persecution; Cant. R. to II, 5 'וב' שְׁלֵפָה.

שְׁלֵפָחָה, v. שְׁלֵפָחָה.

שְׁלֵפָחָה, v. next w.

שְׁלֵפָחָה f. (Shaf. of נזר, with anorg. ב) [*a sac-*

like organ,] 1) *womb*. Hull. 55^b, v. טַרְפָּתָה. Ib. 48^a top; Tosef. ib. III, 10 שלפוחית (corr. acc.).—2) *the (bladder-like) gullet of a bird*. Pesik. Vattom., p. 132^b של מביאה ש' של חרנגולת וכו' Ar. (ed. Bub. 'שלוט', corr. acc.; v. Bub. note 57) she took the gullet of a hen and filled it with balsam &c.; Lev. R. s. 16, beg. Ar. (ed. ברצח של ברצח); Lam. R. to IV, 15 זסק; Yalk. ib. 1032 שלחופ' (corr. acc.).

שֶׁלֶפֶת m. pl. (comp. שלית) [*pouch-like buds*], *undeveloped dates*. Bekh. 52^b דורי דורי if ש' דורי דורי (at the father's death) they were *shalpuf*, and afterwards became full-grown dates; B. Bath. 124^a שלפופי (Ms. M. שלפפי; Ms. H. שלפופאי; Alf. Ms. שלפופאי; Ms. R. שלפופי = שלפופי, v. preced.); Yalk. Deut. 928.

שֶׁלֶפֶת, v. שלפופין.

שֶׁלֶפֶת, v. שלפ.

שֶׁלֶפֶת (abbrev. of שלים ציון) 1) pr. n. f. *Shaltsiyon*, *Salome Alexandra*, v. שלמציח.—2) (supposed to be) pr. n. pl. *Shaltsiyon*. Yeb. 109^b, v. שלק.—[3] surname of Hama bar Ada, an habitual pilgrim to Palestine (comp. Ps. CXXII, 6). Bets. 25^b Ar. (ed. שלחא a messenger to Zion)].

שֶׁלֶק (Shaf. of חלק, as שנק of חנק) 1) (comp. Assy. שלק, Del. Assy. Handw. 666) *to dissect*. Bekh. 45^a מעשה שלק ... it happened that the disciples of R. Yishm. dissected the body of a prostitute that had been condemned to death &c.—2) [*to make smooth*], *to boil thoroughly, boil to a pulp, seethe*. Maasr. IV, 1 הכובש חשולק, I הכובש he who presses, boils, or salts (vegetables, olives &c.) ... is bound to give tithes. Tosef. Bets. II, 15 ש' דימנו וכו' if he seethed a small portion of the Passover lamb, contrad. to ברשל. Naz. VI, 9 (45^b) או שולקן ... או שולקן having cooked or seethed the peace-offering; a. fr.—Part. pass. שלוק; f. שלוקה. Y. ib. 55^c top מבושל קריי מבושל דש' קריי מבושל דש' this Mishnah indicates that 'seethed' is called cooked. Ned. VI, 1 הנודר מן המבושל he who vows abstinence from 'what is cooked' is permitted to eat what is roasted or seethed. Ukts. II, 6 ברצח a hard-boiled egg; Tosef. ib. II, 15 ברצח (read: טרימיטא) a hard-boiled egg, or an egg boiled down to a pill, v. טרימיטא; a. fr. **Pi.** 1) *to make smooth*, (of melons) *to trim and rub*. Maasr. I, 5 משישין משישין melons are subject to tithes as soon as the gardener trims them; באינו קשקש (before storing) &c.; and if he does not trim them (before storing) &c.; Tosef. ib. I, 6 אי"פ שלא ש' ... אי"פ שלא ש' you must give T'rumah of cucumbers and gourds, even if you do not trim them; a. e.—2) *to boil*. Tanh. Bresh. 7 ... אין לך there is nothing more bitter than the lupine, but thou takest pains to boil and sweeten it &c. Tanh. Vaera 14 נקבין ונשלק מן we will collect them (the locusts) and boil (and preserve) them in casks.

Nif. *to be boiled*. Neg. XI, 8 warp is susceptible of uncleanness when it is boiled (Var. משישין when it is taken out of the water); Sifra Thazr., Neg., Par. 5, ch. XIII.

שֶׁלֶק ch. same, 1) (comp. בשל) *to be overheated, blasted*

(by a hot wind). Targ. II Kings XIX, 26 ידשלוך (not 'שלוך); Targ. Is. XXXVII, 27 (h. text שרפה).—2) *to boil thoroughly*. Y. Ber. VI, 10^b top דשולק in the case of one that boils (rice), contrad. to דשירי. Y. Gitt. I, 43^c; Y. Shebi. VI, 36^c top שלקין, v. לקח; a. e.—Part. pass. שלוק; f. שלוקה. Ab. Zar. 38^b ש' מישחא boiled oil. Ib. אריני שלוקי seethed dates (v. אריניא). Gitt. 68^b; Pes. 34^a, v. סלק.

שֶׁלֶק m. (preced.) *seething, overboiled matter*. Y. Shebi. VI, 36^c top של ברצח מי ש' של ברצח water in which eggs have been boiled; Y. Gitt. I, 43^c. Ber. VI, 8 וכו' אכל ש' וכו' even if one eats overboiled vegetable, and he makes a meal of it. Ib. 44^b מזוני ש' מזוני דורי ש' (not מזוני) is there a thing which a person makes a meal of when it is boiled to a pulp?; a. e.—**Pl.** שלקין, שלקין. Tosef. Ter. VII, 13; Y. ib. VIII, 45^d. Ab. Zar. II, 6 וכבשין ש' things preserved by boiling or by pressing (by gentiles); a. e.

שֶׁלֶק, v. שלקין.

שֶׁלֶק m. pl. (v. שלק *Pi.*) *trimmings, coiled and hairy substances covering gourds &c.* Y. Maasr. I, 49^a (expl. משישל, ib. I, 5) מאן די רירם ש' when he removes the trimmings; comp. פקסיסיה.

שֶׁלֶק, v. שלקין, שֶׁלֶק, שֶׁלֶק pr. n. m. *Ben-Shalkuth* (*Shalkith*). Nidd. 52^b; Tosef. ib. VI, 5.

שֶׁלֶשׁ, v. שלשה.

שֶׁלֶשׁ **Pi.** 1) (b. h.; denom. of שלש) 1) *to do or come for the third time*. Num. R. s. 4²⁰ ארור לא יצא ארור לא שנה ולא שנה ולא שנה not that year passed, nor the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation*. B. Bath. X, 7 ישלשו they should write the grandfather's name in the document.—3) *to divide into three parts*. Ib. III, 4 משישין ביניהם the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. Ib. בכור מש' במכור the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19^b לעולם ישלש אדם שנודר שלישי וכו' a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30^a חסידי חסידי חסידי I will divide them among us three; a. fr.—**Part. pass.** משישין; f. משישין; pl. משישין a) *done for the third time*. Ab. Zar. I, c., במכור מש' ... ומש' stated in the Torah, a second time in the Prophets, and a third time in Hagiographa; Meg. 31^a; a. fr.—b) *divided into three, arranged in three classes, threefold*. Deut. R. s. 2³³ (ref. to ודשליש, Zechar. XIII, 8) וכו' אלו ישראל שנקראו שלישיין שהם מש' וכו' that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שלש, ib.) משישין משישין ואורידיה (ib.) כל מעשי תורה מש' היא מש' ואורידיה (ib.) all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagiographa, and its signs are threefold: אמת (Truth); and it was given through a tribe third in order: Reuben, Shimeon, and Levi; משישין Moses the third born &c. Cant. R. to I, I

דיר all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 ואם דירי מש' and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33^b, v. מְשֻׁלָּשׁ.—c) *developed to one third of the full growth*, v. מְשֻׁלָּשׁ.—4) (apocop. of שָׁלַשׁ) *to let down*, v. שָׁלַשׁ I.

Hif. הִשְׁלִישׁ 1) *to divide into three parts*. Kidd. I. c., v. supra. B. Mets. 42^a שלישי וכו' a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e.—2) (v. הִשְׁלִישׁ) *to deposit*. Keth. VI, 7 מה שֶׁהִשְׁלִישׁ לָהּ... if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69^b... רבמשישׁ if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

Hof. הִשְׁלִישׁ *to be deposited*, v. supra.

Nithpa. נִשְׁלַשׁ *to have been at a thing for the third time*. Num. R. s. 9, v. מִשְׁלִישׁ.

שָׁלַשׁ, *Pi.* שָׁלַשׁ II *to let down, suspend*, v. שָׁלַשׁ I.

שָׁלַשׁ *f.*, *pl.* שָׁלַשְׁוֹן, v. שָׁלַשְׁתָּא.

שָׁלַשׁ *m.*, שָׁלַשׁ *f.* (b. h.) *three*; constr. שָׁלֹשִׁים; שָׁלֹשִׁים. Shebi. IX, 2, v. אֶרְכָּן. Erub. 40^b, a. fr. גללים מש' v. גלל. Ib. 41^b three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10^a, a. fr. ש' three years old (in its third year). Y. Succ. I, end, 52^c שָׁלֹשִׁים all three of them. Ex. R. s. 15²⁷ שָׁלֹשִׁים all three of us; a. v. fr.—*Pl.* שְׁלֹשִׁים *thirty*. R. Hash. I. c. יום וש' יום twenty-four months and thirty days old. Nidd. 45^a ש' thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim, thirty days of mourning observances for a deceased relative*. M. Kat. 20^a נהגה the laws of mourning observances of seven days and of thirty days apply to it. Ib. עשר שבעה וש' ימים he observed for him *shib'ah* and *sh'loshim*; a. fr.

שָׁלַשׁ, שָׁר' I *m.* (שָׁלַשׁ I) *letting down on a rope*. Erub. 83^b ש' וזוה בש' וזוה בש' if both neighbors can use the wall by letting things down; Y. ib. VIII, beg. 25^a; a. e.

שָׁלַשׁ, שָׁר' II *m.* (שָׁלַשׁ II) *forming chains, curls*. Y. Shebi. IV, end, 35^c שָׁר' שָׁלַשְׁוֹן וכו' v. שָׁלַשְׁוֹן.

שָׁלַשׁ, שָׁר' III *m.* (שָׁר', comp. שָׁר', v. שָׁלַשׁ III) [*slimy substance*,] 1) *slimy abdominal secretion*. Gen. R. s. 51, beg. שֶׁהָיָה נִמְרָה בְּצִיָּאָה like the secretion which is dissolved in the excrements, v. בְּצִיָּאָה.—2) *snail, worm*. R. Hash. 24^b קטן ש' מִתַּחַת לְרִבּוֹת ש' 'beneath' (Ex. XX, 4) this includes the smallest earth-worms. Tosef. Hull. II, 18; Hull. 40^a וכו' לשום ש' if one kills an animal in the name of mountains... or even of a small worm, such are 'sacrifices of the dead.' Ib. 67^b כל לרבוח

הש' והרומה לש' 'whatsoever' goes up on the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh'mini, Par. 10, ch. XII השָׁלַשְׁוֹן (pl.). Gen. R. s. 8; Lev. R. s. 14 קרמך ש' the worm has been created before thee (man); a. e.—*Pl.* שָׁלַשְׁוֹן, שָׁר', v. supra.

שָׁלַשְׁוֹן, v. שָׁלַשְׁוֹן.

שָׁלַשְׁוֹן *f.* (שָׁלַשׁ) *three years old, in its third year*. Par. I, 1, v. שָׁלַשְׁוֹן.

שָׁלַשׁ, שָׁר' I, (apocop.) שָׁלַשׁ (I) *to let down*.

Y. Ber. IV, 7^b top דירי מְשֻׁלָּשִׁין וכו' (ed. Lehm. מְשֻׁלָּשִׁין) they lowered for them (the besiegers) two basketfuls of gold &c.; once they let down &c.; Sot. 49^b; Men. 64^b; B. Kam. 82^b מְשֻׁלָּשִׁין שָׁר' the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 שָׁר' you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 (לו') they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121^a) it happened at Asia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg; Y. ib. 15^d top שֶׁשָּׁלַח דִּים (corr. acc.). Erub. 87^a מְשֻׁלָּשׁ he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 שָׁר' (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. זעירא R. Z. pulled it down; a. fr.—*Part. pass.* מְשֻׁלָּשִׁין *hanging down*. Men. 41^b Ms. M. (ed. מְשֻׁלָּשִׁין, v. Rabb. D. S. a. l. note) how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. מְשֻׁלָּשִׁין ארבע (Men. I. c. sing.) hanging down four finger-breadths.

שָׁלַשׁ II (comp. שָׁלַשׁ I) 1) *to chain, couple*. Tosef. Ber. VI (V), 6; Pes. 105^b and combines all of them. (the benedictions) in the prayer after the meal. Y. Kidd. I, 61^a bot.; Y. Sabb. I, 3^a או יכול או שָׁלַשׁ if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—*Part. pass.* מְשֻׁלָּשִׁין *knotted*. Num. R. s. 9⁷ לרובל ש' his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) *to form chains, curls*. Shebi. IV, 10 מְשֻׁלָּשִׁין (Ar. carob-trees (must not be cut down in the Sabbatical year) from the time that they form chains, v. שָׁלַשׁ II).

שָׁלַשׁ I *ch.* same.

Ithpalp. אֶשְׁחַלְשֶׁה *to be chained*. Targ. Job XII, 17 (h. text שָׁלַל).

שָׁלַשׁ II = שָׁלַשׁ I, *to let down*. Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18.—Y. Snh. II, 20^b bot. דורח דמי he saw him let his clothes down a little, v. מְשֻׁלָּשִׁין וכו'

and take them up a little; Y. Succ. V, 55^c top, Num. R. s. 4, end משולשל (corr. acc.).

Ithpa. אִתְּחַלֵּשׁ *to let one's self down.* Y. Ter. VIII, 45^d bot. דָּוָה מִשְׁתַּלֵּשׁ *for it (the serpent) can let itself down (on the string).*

שֶׁלֶשׁ III (v. שְׁלֹשׁ III) *to relax, loosen the bowels.*
Keth. 10^b; Gitt. 70^a מִשְׁלֵשֵׁן they (dates) act as a laxative.

שַׁלְשֵׁלָה f. (שַׁלְשֵׁל II) *chain*. Kel. XIV, 3. Y. Taan. II, 65^d רַב הַשְּׁלֵשֶׁל... וְיִשְׁלַח הַשְּׁלֵשֶׁל לֵה שׁ I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55^d; Cant. R. to V, 5 יְרוּחֶסֶן (ח) שׁ, v. יְרוּסֶס; ib. introd. שַׁלְשֵׁל יְרוּחֶסֶן. Num. R. s. 9⁷ וְרוּחֵ בָאָה שׁ כֵּךְ thus the genealogical chain is continued. Ib. s. 4⁸ וְכִי Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl.* שַׁלְשֵׁלָה שַׁלְשֵׁלָה. Sabb. 89^b, v. יְרָאָה I. Y. Keth. II, 26^d; Y. Gitt. III, 45^a ^{top} (among the appurtenances of a siege). Erub. 58^a; a. fr.

נִישֵׁי, שׁוֹשְׁלֵי, שׁוֹרְלִישֵׁרִי, שְׁלִישְׁלֹאָה ch. same.
 Targ. Job XII, 18 שׁוֹרְלִישֵׁרִי Ms. (ed. 'נִישֵׁי'). Targ. II Esth.
 I, 2 שׁוֹשֵׁי; a. e.—Keth. 27^a וְכִּי לְמַתָּה שׁוֹרְלִישֵׁרִי וְכִּי they
 place around the town a chain and a dog &c. (to guard
 against surprise). Gitt. 68^a, v. שְׁסֻכָּהּ. Ib. 56^b וְשֵׁי ... לִי
 וְכִי I grant me (spare) Jabneh and her scholars and the
 chain (the family of scholars) of Rabbān G.; a. fr.—*Pl.*
 שְׁלִישְׁלֹאָה, שְׁלִישְׁלִישְׁלֹאָה, שְׁלִישְׁלִישְׁלֹאָה, שְׁלִישְׁלֹאָה
 VI, 21 (ed. Lag. שְׁלִישְׁלֹאָה). Targ. Ez. VII, 23 שְׁלִישְׁלֹאָה (ed. Lag.
 'נִישֵׁי'). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed.
 שְׁלִישְׁלֹאָה, corr. acc.). Targ. Ps. CXVIII, 27 שְׁלִישְׁלֹאָה ed. Wil.
 (ed. Lag. שְׁלִישְׁלֹאָה). Ib. CVII, 14 שְׁלִישְׁלֹאָה (Ms. שְׁלִישְׁלֹאָה).
 Targ. II Esth. I, 2, end שְׁלִישְׁלֹאָה שְׁלִישְׁלֹאָה; a. fr.

שִׁלְשִׁלָּה, v. שִׁלְשַׁלָּה.

וְשֵׁשׁ, v. שֵׁשׁ.

שָׁם (b. h.) *there, thither*. Macc. II, 7 אֵינוּ יֵרָאָה מִשָּׁם they dare not go away from there (the city of refuge) all his life time; שָׁם תָּהִיָּה דִּירָתוֹ שָׁם וְכִי there he must live, there he must die &c.; Toscf. ib. III (II), 5. Macc. 4^a אִם אֵין שָׁם בֵּיתֵךְ which fell thereinto. Ber. V, 4 אִם אֵין שָׁם כֹּהֵן if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שָׁמָּה, v. רָחוּץ לָשָׁם *thither*. Ex. R. s. 18; a. fr.

יָשָׁם I (b. h.) pr. n. m. *Shem*, son of Noah. Meg. 9^b (ref. to Gen. IX, 27) בְּאֹהֲלֵי דְרַבְרִי... let the speech of Japheth (Greek) dwell in the tents of Shem; v. יָפֶתִי. Gen. R. s. 63, v. עָבַר I. Snh. 69^b. Ex. R. s. 18 the Lord said, 'אֲבִיבָהּ אֲנִי לְשֵׁם אֲבִיבָהּ' I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

שֵׁם II m. (b. h.; v. שָׁם a. שָׁמוֹ) *mark, name, title, nature, denomination*. Pes. III, 3 לא יתקרא לה שם וכו' she must not name it (declare it to be Ḥallah) until it is baked. Ter. III, 5 קרא שם ... הדארוּהּ if one says, the priest's portion of this pile is in it . . . , he has named it (designated it

as T'rumah). Gen. R. s. 25 (ref. to Gen. V, 29) הוא השם הוא (זו) the name (זה) and the interpretation (ינחמה) do not correspond; it ought to be either &c. Ber. II, 8 השם ... ליטול v. לְשֹׁמֵר. Macc. I, 2 לא הוא השם המביא ר' (כ) the title (the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 8 משם אחד sacrificial birds of the same denomination (intended for the same class of cases), opp. משני שמות two different denominations. Sabb. XII, 3 שם אחד two letters of the alphabet of the same name (&c., כב, אא), opp. משני שמות two different letters (&c., אב). Ib. שם קטן משם גדול ו' a small name or word as a part (or abbreviation) of a larger one, as שם as a part of שמעון, &c. Ib. 103^b שתי אותיות והן שם אחד two identical letters which represent a word, (as שש, which may stand for שש ושש) &c. Shebu. 3^b, a. fr. לא מן השם הוא זה ו' this comes not under this title (this is not the real reason), but it is because &c. Ker. III, 4 מן השם אינו מן the offence is not of the same class. Macc. 4^b, a. fr. מיציא שם רע (על חבריו) שם who spreads an evil report about his neighbor (injures his reputation). Ber. 17^a גרל בשם נדב ו' who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. השם or שם the Divine Name, the Tetragrammaton, contradist. כינוי attribute; in gen. the Lord. Snh. VII, 5 שיפרש השם ... שיפרש the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 בָּשַׂם ... המקלל he that curses his father or his mother is not punishable, unless he curses them with the Name. 'Ib. 56^a בכינוי את השם בכינוי if he curses God by using a divine attribute. Ib. ער שיברך. נר שיברך unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 (בשם) I pray, O Lord (pronouncing the Tetragrammaton). Ib. כשרוי שומעים when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 לְשֵׁם ... אחרי on one of the lots was written 'unto the Lord'; שם the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שְׁמִים.—Especial uses: לְשֵׁם the same as, as well as. Ber. IX, 5 כשם שמברך ו' כשם חיוב אדם a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62^a כשם שנפטרין ו' כשם as well as the dead are called to account &c., v. סָפְּרָן. Sot. V, 1 כשם כן ו' כשם as the waters test her, so do they test him. Ib. כשם שאמרה ו' כשם, v. בָּעַל; a. v. fr.—in the name of, in behalf of. Meg. 15^a דבר בשם כל האומר ר' who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מְשֻׁמוֹ in his own name (as his individual opinion). Y. Taan. I, 64^a שְׂאֵמֶר מִשְׁמֵה ו' ... שְׂאֵמֶר the rule follows the opinion of ..., who said in behalf of &c.; a. v. fr.—for the purpose of, for the sake of, as; with reference to. Gitt. 24^b לְשֵׁמָּה לָהּ לְשֵׁמָּה the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47^b, שנים II.—Snh. 99^b חוריה בתורה לעשה who studies the Law for its own sake (for no selfish ends). Pes. 50^b יעסוק לעשה by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13^b, a. e. 'שחטן לשמן if he slaughtered them as such (as festive sacrifices) &c.; זרק if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 he was named (נח) with reference to his sacrifice (זבח), Gen. VIII, 21; 'שחטן נח he was named (נח) with reference to the rest of the ark (זבח), Gen. VIII, 4; Yalk. ib. 42 'שחטן נח; a. v. fr.—'שחטן (abbrev. 'ש) with reference to, because. Y. Taan. II, beg. 65^a 'שחטן נח as a reference to (what Abraham said,) 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. 'שחטן; a. fr.; v. 'שחטן II.—Pl. 'שחטן, constr. 'שחטן. Kinn. l. c. Gen. R. s. 26 'שחטן כל השם הללו וכו' all these names indicate rebellion &c., v. 'שחטן I. B. Mets. 114^b 'שחטן כל השם הללו וכו' is guilty under all these titles (texts). Shebu. 35^a 'שחטן וכו' there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56^d bot. 'שחטן המלאכים, v. 'שחטן; a. fr.

שחטן ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Sot. 48^a 'שחטן רבא (abbrev. 'שחטן), v. 'שחטן. Ab. I, 13, v. 'שחטן. Yoma 83^b, v. 'שחטן. Ber. 7^b, v. 'שחטן I. Sabb. 8^b (in Hebr. dict.) 'שחטן comes under the category of 'walking'; 'שחטן לא does not come under the category of 'use.' Hull. 48^a 'שחטן in behalf of &c.; Y. Taan. I, 64^a bot. 'שחטן my name, v. 'שחטן. Sabb. 145^b 'שחטן there are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—Pl. 'שחטן, 'שחטן. Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 'שחטן constr.; Y. 'שחטן; a. fr.—Gitt. 11^b 'שחטן other names which Jews frequently adopt for their own, v. 'שחטן. Meg. 14^b 'שחטן, v. 'שחטן; a. fr.

שחטן (= 'שחטן, v. 'שחטן I) [for why,] 1) *lest, perhaps*. Ab. II, 4, v. 'שחטן. Y. Ab. Zar. I, 39^c top [read:] 'שחטן אי לי ש' woe is me, (I am afraid,) lest he of whom it is written (Gen. III, 15) ... come to bite me; Bab. ib. 8^a 'שחטן אי לי ש' woe is me, lest the world grow dark around me, because I have sinned. Keth. 12^a 'שחטן וכו' but must we not consider the possibility that she may have prostituted herself while she was engaged to him?; a. fr.—2) *apprehension, doubt, possibility*. Ib. 14^a 'שחטן ברך הכא ש' there she asserts a certainty, here a possibility (as she cannot be certain about it herself). Ib. 'שחטן וכו' and he regards this statement of a possibility so lightly that &c. Ib. 'שחטן נמי מכשיר 'שחטן even with her uncertain assertion he declares her fit for marriage. Ib. 12^b, a. fr. 'שחטן, v. 'שחטן; a. fr.

שמאי pr. n. m. *Shammai* (abbrev. of שמעיה, 1) (דוקן) ש' Sh., the colleague of Hillel in the Sanhedrin under king Herod; Hag. II, 2. B. Bath. 133^b; Y. Ned. V, end, 39^b. Succ. II, 8, a. e. 'שחטן. Eday. I, 1 sq.

(differences between Sh. and Hillel). Ib. 4; a. v. fr.—'שחטן (abbrev. 'שחטן) the school of Sh., the disciples of Sh. Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb. III, 5^d bot.; a. fr. V. Fr. M'bo, p. 124^b.

שמאל, v. 'שמאל.

שמאל c. (b. h.) *left side, left hand*. Yoma IV, i 'שמאל ... the Sagan to his right, and the chief of the priests' division to his left. Ib. 'שמאלו if the lot marked 'unto the Lord' came up in his left hand; 'שמאלך raise thy right hand. Ib. V, 1 'שמאל walks to the left. Snh. 107^b, v. 'שמאל. Sifr. Deut. 154 (ref. to Deut. XVII, 11) 'שמאל וכו' even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

שמאל, *Hif.* 'שמאל (b. h.) *to go to the left; to be on the left side, go wrong*. Sabb. 63^a 'שמאל to those who make the wrong use of it, v. 'שמאל. Ib. 88^b 'שמאל (Ms. M. 'שמאל ליה, v. 'שמאל). Cant. R. to I, 9 ... 'שמאל those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.

שמאל, *Af.* 'שמאל ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) 'שמאל אנה 'שמאל even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. 'שמאל 'שמאל ... 'שמאל he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. 'שמאל.

שמאל ch. = h. 'שמאל. Targ. Num. XXII, 26; a. e., v. 'שמאל.—Y. Ned. I, 37^a top 'שמאל וכו' if one swears 'by my left hand,' it is a binding oath.

שמאלית f. (preced.) *the left*. Targ. Y. Deut. XI, 18.

שמגז (prob.) pr. n. pl. *Shamgaz*; 'שמגז Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12^b (Ms. M. 'שמגז). Gitt. 70^a Ar. (ed. 'שמגז).—[Sabb. 67^a ed. (Ms. M. 'שמגז; Ms. O. 'שמגז, v. 'שמגז.]

שמגר (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanh. Ah. 12; a. e.

שמד (b. h. *Hif.*; emp. שמד, שמד) *to be waste*.

Pi. 'שמד [to destroy,] to persecute; to force to apostasy. Gen. R. s. 82 'שמד וכו' and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 263 'שמד (Hif.).—Part. pass. 'שמד converted to heathenism, q. v.

Hif. 'שמד 1) *to destroy*. Esth. R. to III, 6 'שמד I (the Lord) intended to destroy them, and, as it were, could not ..., and thou wilt destroy, slay &c.? Ib. to III, 12; a. e.—2) *to force to apostasy*, v. supra.

Nithpa. 'שמד 1) *to be destroyed, cut off*. Yalk. Lev. 558 200*

Doeg was cut off from this and from the other world; (Tanh. M'tsor'a 2 (נשרש) 2).—2) *to apostatize*. Y. Gitt. VII, beg. 48^c. Y. Hor. I, 45^d bot. Y. Succ. V, end, 55^c. נְשָׁתְמַדָּה וְכ' Miriam ... who renounced her religion, and married a Roman officer; Tosef. ib. IV, 28^d; Bab. ib. 56^b Ms. M. (ed. שהמירה דהוה).—

שְׂמוּד ch. same.

Pa. to force to apostasy. Y. Shebi. IV, 35^a hot. לֹא he has no intention to make you abandon your religion (to persecute you for your religion's sake), but only to collect taxes &c.; Y. Snh. III, 21^b top משמרוהון (corr. acc.). Ib. לֹא אֲחֻזְיוֹן מְשַׁדְּהוֹן וְכ' he had no intention to force them to violate their religious laws, but merely wanted to eat fresh bread; Y. Shebi. l. c. מְשַׁדְּהוֹן וְכ'.

Ilhpa. to renounce one's religion, apostatize. Targ. O. Ex. XII, 43 (h. text נכר).—Kidd. 72^a שמרינתו ... R. A. excommunicated them, and they renounced Judaism.

שְׂמוּד m. (preced.) [*attempt at destruction*,] *religious persecution*. Tosef. Ab. Zar. V (VI), 6 שעה ... שנים altars which gentiles have put up at a time of religious persecution are forbidden (as to the use of the materials) even after the persecution is over; Y. ib. V, 45^a top; Bab. ib. 54^a Ms. M. (ed. בשעה בשעה). Tosef. Sabb. XV (XVI), 17 במה דברים אמורים this (that one may violate religious laws to save his life) is said only when there is no general religious persecution, but during a persecution one must give up his life even for the least essential law; Snh. 74^a Ms. M. (ed. גזירת המלכות). Cant. R. to II, 5 שלפי הש' שָׁלָה; Sabb. 60^a Ms. M. (ed. רגורה); a. fr.—*Pl.* שְׂמִידִין, שְׂמִידִים. Gen. R. s. 67 (ref. to Gen. XXVII, 40) when thou (Esau-Rome) seest thy brother (Jacob) cast off the yoke of the Law, decree persecutions over him, and thou shalt have power over him. Midr. Till. to Ps. XVIII, 5 גזרו עלינו ש' גזרו עלינו for they decreed many persecutions over us in her (Rome's) days; a. e.

שְׂמִידָה, שְׂמִידָא ch. same. Hull. 101^b וְכ' הוא דהוה וְכ' Ms. M. it was a time of persecution (when Jews were forbidden to observe their festive days), and they sent word from there (Palestine) that this year's Day of Atonement should be observed on a Sabbath day. Gen. R. s. 79 were hidden in a cave for thirteen years during the (Hadrianic) persecution; Koh. R. to X, 8. Y. Hag. II, 77^b top שְׂמִידָה וְכ' a. e.

שְׂמִידוֹן pr. n. (preced.) *Sh'madon*, name of a demon. Gen. R. s. 36 ש' שידא (not 'שמר'; Ar. אשמדון; emp. אשמדאי; Yalk. ib. 61).

שְׂמִידָה v. שָׂם.

שְׂמִידָה f. (h. h.; *desolation*. M. Kat. 17^a Ms. M.; v. שְׂמִידָה.

שְׂמִידָה, שְׂמִידָה v. שָׂם.

שְׂמוּדָא (h. h.) *Samuel*, 1) S. the prophet. Ber. 10^b as Samuel the Ramathite (who declined all

offers of hospitality). Naz. 5^a. Sabb. 55^b sq. כל האומר בני who says that the sons of S. sinned, errs. Gen. R. s. 85 ש' ש' ש' ש' ש' S. the Little, a Tannai. Ber. 28^b עמד ש' Samuel the Little arose and arranged it (the benediction concerning the Minim, v. מִין III). Y. Hor. III, end, 48^c; Y. Sot. IX, 24^b. Snh. 11^a. Ab. IV, 19; a. e.—3) *Samuel*, the Babylonian, contemporary of Rab, and founder of the college of Nehardea. Keth. 43^b (surnamed *Shakud*); Y. ib. IV, 28^b bot. (*Shoked*). Y. Taan. IV, 68^a ש' S. and those of the house of Shila &c. B. Mets. 85^b, v. הַרְהִינָא. R. Hash. 20^b. Snh. 17^b; Shebu. 47^a, v. רב II. Sabb. 53^a, v. אֲרִיזָה; a. v. fr.—4) name of several Amoraim. Y. Snh. II, 20^b top ש' ש' ש' Sot. 10^b ש' ש' S. bar Nahmani or Nahman. Y. Ter. VIII, end, 46^c. Ber. l. c.; a. fr.—S. bar Imi or Ammi. Y. Kidd. III, 63^d bot. Sot. l. c.; a. fr.; and several others. V. Fr. M'bo, p. 125^a, sq.

שְׂמוּדָע v. אֲשֶׁתְמוּדָע I.

שְׂמוּמָה v. שְׂרִמָּה.

שְׂמוּמָה m. (שְׂמִי) *nimble, long and thin*. Tosef. Bekh. V, 1; Bekh. 43^b ש' ש' ש' ש' ש' one whose neck is sunk (very short), or *shamut*, expl. long and nimble.

שְׂמוּמָה ch. same.—*Pl.* שְׂמוּמָה. Keth. 60^b בני ש' ש' will have children with long necks.

שְׂמוּמָה, שְׂמוּמָה m. (preced.) *long stretched*, name of a species of *locusts*. Targ. I Kings VIII, 37 (ed. Wil. שְׂמוּמָה; h. text רחיל); Targ. II Chr. VI, 28. Targ. Joel I, 4.—[Targ. Ez. XXIII, 20 שְׂמוּמָה, read with ed. Lag. שְׂמוּמָה; v. Kimhi a. l.]

שְׂמוּמָה Y. Orl. I, 61^a bot., v. שְׂמוּמָה.

שְׂמוּמָה, שְׂמוּמָה v. שְׂמִיָּה.

שְׂמוּמָה v. שְׂרִמָּה.

שְׂמוּמָה (h. h.) pr. n. m. *Shammua*, father of R. Eleazar. Yeb. 62^b. Erub. 53^a; a. fr.

שְׂמוּמָה m. (שְׂמִי) = *sense, understanding*. Y. Snh. X, 29^b bot. (ref. to Ps. LX, 9) מְשֻׁמָּה Manasseh is to be taken in its ordinary sense (as referring to king Manasseh; (Num. R. s. 14 beg. במשמעו). Y. Yoma II, end, 40^a ש' ש' ש' ש' ש' wherever a Biblical text may be understood as comprising a larger or a smaller number, you must adopt the smaller number; Sifra M'tsor'a, Zab., ch. VII, Par. 5 (Tosaf. to Succ. 5^b quotes (שמשמעו).

שְׂמוּמָה, שְׂמוּמָה v. שְׂמִיָּה, a. שְׂמִיָּה ch.

שְׂמוּמָה m. (שְׂמִי) 1) *listening, attentive*. Targ. Prov. XXI, 28 (some ed. שְׂמִיָּה).—2) *one that surrenders himself to the enemy, deserter*.—*Pl.* שְׂמוּמָה. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimhi (ed. שְׂמִיָּה; h. text רחיל).—3) *reporter of a tradition*.—*Pl.* שְׂמוּמָה. Y. Ber. V, 9^b bot.

לֹא בְגִין ... ש' וכו' not because you are two reporters (is this the adopted law), but because of &c.

שמיעה, v. preced.

שְׂמוּעָה f. (b. h.; שָׁמַע) 1) *report, news*. R. Hash. 3^a (ref. to Num. XXI, 1) שָׁמַע מִה' ש' שמע what was the report he heard? He heard that Aaron was dead. Ib. 18^b שָׁמַע בִּאֵר ש' on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עָשָׂה ש' they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62^a רִבְרִית הַמִּקְדָּשׁ ש' the news of the destruction of the Temple. M. Kat. 20^b, a. fr. ש' הַרְוּקָה the news of the death of a relative received after thirty days from the time of death; ש' קִרְיובָה news received within thirty days. Snh. 110^a; a. fr.—*Pl.* שְׂמוּעוֹתָא. Ber. IX, 2, v. בְּשִׁמְעָהּ. M. Kat. 26^a הִרְעוּתָא ש' bad news; a. v. fr.—2) *tradition, traditional decision, legal discussion* (חֻלְקָה). Ib. 23^a אֵין אֹמְרִים ש' וְהִנֵּה רַב' you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88^a הִיא מִפִּי הִש' if he says, I gave my decision on the basis of a tradition, opp. הִיא מִפִּי אֲנִי it is my own opinion. Eduy. V, 7 אֲנִי שְׂמוּעָתָךְ עֲמַדְתִּי בְּשִׂמְעוֹתָי . . . by my tradition, and they by theirs. Erub. 64^a ש' וְרַב' he who says, this traditional decision is good, the other is not &c. Men. 18^a כְּמוֹדִימָא אֲנִי שְׁלֵא כִּיּוּנוּנִי שְׂמֻעָתֵינוּ רַב' it seems to me that until now our traditions did not correspond; Tosetf. Zeb. II, 17 שְׂמוּעָתָךְ (corr. acc.); a. fr.—*Pl.* as ab. Hag. 14^a גִּבּוֹר כֵּלֵל ש' 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׂמוּעָה in Chald. dict., v. next w.]

שְׁמוּעָה ch. same, 1) *hearing*. Targ. Y. II Dcut. XXXII, 1, v. שְׁמוּעָה.—2) *report, news*. Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׁמוּעָה) *tradition, traditional decision, law*. Y. Succ. I, 52^b עבר ... חריא ר' חריא ולא ירדעין אם מן ש' R. H. ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53^a top ש' אא מן מתניחא a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17^d top ש' כן כו' the traditional law is this: he that &c. Y. Gitt. IX, beg. 50^a ממתניחא ש' the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58^b top ש' מרה ר' the authority for that tradition; (Y. Snh. I, 18^b top ש' ממתניחא; a. fr.—Pl. שְׁמוּעָה, שְׁמוּעִין. Targ. Cant. V, 10 שְׁמוּעִין הורדן ed. Lag. (ed. Vien. שְׁמוּעִין).—Y. Ter. VIII, 45^d top ש' בעל שמועות=מרר ש', v. preced.

נְשִׂימוֹת, v. נְשִׂימוֹת.

II. שְׁמִירָה v. שְׁמִירָה, שְׁמִירָה

שִׁמְרָה, שִׁמְרָה, v. sub שִׁמְרָה.

שְׂמֹחֵי, שְׂמֹחֵי m. (v. שְׂמֵחָה) one that is under the ban and cannot be quoted as an authority. Nidd. 7^b ר' ר' אליעזר ו' בחי' . . . ר' ר' why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130^b ש' ר' א' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60^a top ר' א' ליעזר לא ש' ר' א' but is not R. Liezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43^a bot.

שְׁתִּמְחֶהָ v. שְׂמֹחֶהָ.

שמע, v. שמע.

ש' שמחה (b. h.) to be merry, rejoice. Meg. 13^b ראה ... וש' he rejoiced exceedingly. M. Kat. 18^b he saw others do wrong and rejoiced over it; a. fr.

Pi. **שִׂמְחָה** *to make glad, cheer.* B. Bath. 10^b **אִתָּהּ** *Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed.* R. Hash. 6^b **מְשֻׁמְחָה** *as to a woman's festive joy, her husband must rejoice her (with dresses &c.);* Kidd. 34^b. Pes. 109^a **וְהָיָה אִתָּהּ אִם לְשִׂמְחָה** *man is bound to gladden his children and the members of his household on the festival;* **וְהָיָה אִתָּהּ** *wherewith should he gladden them?* Keth. 8^a **(in marriage benedictions) מְשֻׁמְחָה צִיּוֹן בְּבִנֶיהָ** *who gladdens Zion through (restoring to her) her children;* **מִשְׁמַח חָתָן** *who gladdens bridegroom and bride;* **מִשְׁמַח הָרֵץ** *who gladdens the bridegroom with the bride;* **וְהָיָה אִתָּהּ** *mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.;* a. fr.

שִׂמְחָה m. (b. h.; preced.) *bright, joyful, joyous*. Kidd. 66^a שִׂמְחָה וּב' שְׂמחה היה he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5^a, v. נֶעֱבַר. Ib. 6^b אָרַם רִש' he is a great man and glad when he can do good. Meg. 10^b אֵין חֶקֶה"ה ש' וּב' the Lord does not rejoice over the downfall of the wicked; a. v. fr.—*Pl.* עֲרִיבִים שְׂמִי, שְׂמִי, שְׂמִי. Sabb. 145^b, v. מוֹדֵר. Yoma 21^b עֲצֻבִין ... ש' the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147^a. Cant. R. to I, 10; Y. Hag. II, 77^b bot. הֲרִיז הַדְּבָרִים ש' and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—*Fem.* שְׂמִי, שְׂמִי. Pesik. R. s. 20 כִּשְׁתָּן בִּרְכִין ... אֶרֶץ ש' וְשִׂמְחָה בִּרְכִין the Law, the earth was glad, and the heavens wept; a. fr.—*Pl.* שְׂמִי, שְׂמִי. Ib. s. 21 כְּפִים ש' with a cheerful countenance; a. e.

שִׂמְחָה f. (h. h.; preced.) *joy, rejoicing, festive occasion*. Keth. 8^a (in Chald. dict.) אַפְשֵׁי ש' בַּעֲלָמָא דְרִוא it is merely an extension of the wedding joy (not a new festive occasion). Ib. מִבְּרַךְ שִׁשְׁש' בַּמַּעֲוִי he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16^d bot. וְרַב שִׂמְחָה the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8^b ב'ש' v. יָרַב I; a. fr. — *שמחה* יום טוב *or* *ש' ה' the rejoicing on the festival* (Dent. XVI, 11; 14). R. Hash. 6^b אִירָהּ ב'ש' she (woman) is included in the commandment to

observe the festival with joy. Hag. 6^a מִיִּחְיִיבָא ... חנה was not Hannah herself bound to visit the Temple in order to rejoice? Pes. 109^a אֵין אֵין שֶׁ אֵלֶּא כְּבִשְׁרָא ... as long as the Temple stood, the festive rejoicing consisted in eating meat (of the peace-offering), ... but now ... the festive celebration consists in partaking of wine; a. fr.—Pl. שְׁמִיזָא. Zeb. 102^a חֲמִשָּׁה שֶׁ דִּירָהּ וְכ' Elisheba had five joys (distinctions) more than ordinary daughters of Israel: her brother-in-law (Moses) was king &c.; a. e.—ש' (מִסְכָּרָה) S'moḥoth, one of the small treatises of Talmud Babli, euphem. for אבל רבירי v. אבל.

שְׁמִיזָא pr. n. *Shamhazzai*, name of a fallen angel. Targ. Y. Gen. VI, 4.—Nidd. 61^a בר ש' חוּר Sihou and Og were the sons of Ahiah son of Sh.

שְׁמִיזָא (b. h.; cmp. מִיזָא to slip; (act. verb) to loosen, detach; to carry off, steal. Num. R. s. 4²⁰ (ref. to II Sam. VI, 6) לִמָּה שְׁמִיזָא why did they slip (turn off)? M. Kat. 24^a שְׁמִיזָא שְׁמִיזָא שְׁמִיזָא swine dragged his body off. Y. Ber. III, 5^d bot., a. e. שְׁמִיזָא v. שְׁמִיזָא. Ib. שְׁמִיזָא ... שְׁמִיזָא in the case of a bed the poles of which are movable, one (in mourning) detaches them, and that is sufficient; Y. Ned. VII, end, 40^c שְׁמִיזָא (corr. acc.). B. Mets. 104^a שְׁמִיזָא he may take it (the pledge) from the back of his (the debtor's) sons. Ex. R. s. 43 שְׁמִיזָא וְכ' v. שְׁמִיזָא. Y. Keth. V, 30^b שְׁמִיזָא עֲצֻמָּה v. שְׁמִיזָא. Y. Keth. V, 30^b שְׁמִיזָא she slipped away from under him; Sot. 9^b שְׁמִיזָא (Nif.). Gen. R. s. 14 שְׁמִיזָא v. שְׁמִיזָא. Pesik. R. s. 20 שְׁמִיזָא let us abandon her (that she may not find her way home); (שְׁמִיזָא) and so they abandoned her. Lev. R. s. 34 שְׁמִיזָא v. שְׁמִיזָא. Gen. R. s. 20 שְׁמִיזָא it (the serpent) draws out fibres (v. שְׁמִיזָא) and eats them. Midr. Till. to Ps. CXIV (ref. to Deut. IV, 34 גִּירָא as a man draws an embryo out of its mother's womb. Ib. שְׁמִיזָא לְנִשְׁמָתָא we learn here that there was pain for the body drawn out (Israel), whence do we learn that it was painful for him that drew out (for the Lord who redeemed them)?; a. fr.—Part. pass. שְׁמִיזָא; f. שְׁמִיזָא. Hull. 54^a שְׁמִיזָא if the trachea was found detached, yet cut through, the animal is *kasher*; שְׁמִיזָא לִשְׁא"ל for it is impossible that a loose trachea should be cut through (therefore the detachment must have taken place after the ritual cutting). Ib. 57^a, a. e. שְׁמִיזָא רִיחַ an animal with a dislocated thigh-bone; שְׁמִיזָא with a dislocated foreleg; a. e.—V. שְׁמִיזָא.

Nif. שְׁמִיזָא to be detached, slip away. Midr. Till. l. c., v. supra. Sot. l. c., v. supra. Num. R. s. 18 שְׁמִיזָא חֶרֶב וְכ' it is named mount Horeb, because on it the sword (of judgment) was unsheathed (for crimes); (Yalk. ib. 684 נִשְׁמָתָא; Yalk. Ps. 796 נִשְׁמָתָא). Macc. II, 1, v. שְׁמִיזָא. Sifra Emor, ch. II, Par. 3 (expl. שְׁמִיזָא, Lev. XXI, 18) שְׁמִיזָא (Rabad שְׁמִיזָא) whose hip is dislocated. Cant. R. to V, 16 (מִמֶּנִּי) שְׁמִיזָא his soul slipped away (from him), he fainted; a. fr.—[Tosef. 'Uktsin I, 2 (Tbul Yom III) שְׁמִיזָא, read with ed. Zuck. נִשְׁמָתָא.]

Pi. שְׁמִיזָא 1) to loosen, pluck, esp. to thin a thicket of reeds. Tosef. Shebi. I, 7; Y. ib. II, 33^d top בְּקִינִים שְׁמִיזָא

you may thin reeds (in the Sabbatical year); ... מקום where it is customary to clear vines and to thin reeds before &c.; a. e.—2) to drag forth. Pesik. R. s. 17 וְכ' שְׁמִיזָא חֲבִירֵי הַבְּרִיחַ וְכ' and the dogs dragged the dead bodies of the first-born out of the burial caves; Yalk. Ex. 186; a. e.—3) (v. שְׁמִיזָא) to cause release from debt; to cause cessation of field labor; (neut. verb) to come under the law of limitation of the Sabbatical year; (of the ground) to rest. Shebi. X, 1 חֲמִשָּׁה שְׁמִיזָא אֶת הַמְּלִיחָה וְכ' the Sabbatical year causes cancellation of (cash) debts, whether verbal or written; אינָה מְשַׁמְּתָא v. חֲקִיפָה, a hired man's wages do not come under the law of *sh'mittah*; ib. 2 אינָה מְשַׁמְּתָא (not אינָה) if one hands his notes over to the court, they are not subject to the law of limitation; ib. and all obligations arising from legal procedures do not come under the law &c.; ib. 3, v. שְׁמִיזָא. [Y. ed. שְׁמִיזָא &c. Hif. interch. with Pi.] Sifra B'huck., Par. 2, ch. VII I have told you that you may sow six years, and let the ground rest for me one year, that you may know &c.; וְכ' שְׁמִיזָא וְכ' go ye and be carried into exile, and it (the land) will rest of itself (making up for) all the Sabbatical years &c.; Yalk. Lev. 675 שְׁמִיזָא וְכ' מאֲלִיחָה עַד שְׁמִיזָא לִפְנֵי כָל שְׁמִיזָא וְכ' because you do not let the earth rest, she will abandon you; וְכ' שְׁמִיזָא אֶתְּמָר אֶתְּמָר אֶתְּמָר אֶתְּמָר (ed. Schechter שְׁמִיזָא אֶתְּמָר אֶתְּמָר אֶתְּמָר אֶתְּמָר) and according to the number of months that you fail to let her rest, she will rest of herself. Gitt. 36^a כְּסָפִים מְשַׁמְּתָא ... מְשַׁמְּתָא כְּסָפִים when thou art bound to let the ground rest, thou art bound to cancel debts; a. fr.—Snh. 97^a ... כְּסָפִים מְשַׁמְּתָא as the Sabbatical year causes cessation of field work once every seven years, so shall the world rest (be waste) one millennium in every seven millenniums.—4) to remit a debt. Gitt. 37^b רִאמָר ... רִאמָר if a person pays a debt in the Sabbatical year, he (the creditor) must say, 'I remit' (and have no claim): but if he (the debtor) says, 'nevertheless', he may accept; Sabb. 148^b; Sifra Deut. 112; a. e.—5) to abandon, send away. Ab. d'R. N. l. c., v. supra.

Hif. שְׁמִיזָא same, v. supra.

Hithpa. שְׁמִיזָא to slide, fall off. Midr. Till. to Ps. XVIII, 11 שְׁמִיזָא, v. שְׁמִיזָא.

שְׁמִיזָא, שְׁמִיזָא ch. same, 1) to loosen, detach, break loose, take away. Targ. Y. Lev. XIV, 40 (b. text שְׁמִיזָא). Ib. 43. Targ. II Esth. III, 8.—Ned. 48^b שְׁמִיזָא who was in the habit of stealing flax balls. B. Bath. 28^b שְׁמִיזָא he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שְׁמִיזָא; f. שְׁמִיזָא. Gen. R. s. 68 רִיחַ עֵינֶיהָ ש' (some ed. שְׁמִיזָא; oth. שְׁמִיזָא Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanh. Ki Thissa 5 שְׁמִיזָא (corr. acc.).—2) (neut. verb) to slip off, glide. Targ. Y. I Deut. XIX, 5 שְׁמִיזָא (Y. II שְׁמִיזָא; ed. Vien. שְׁמִיזָא, corr. acc.).—

3) *to be released, rest, lie fallow*. Targ. O. Lev. XXVI, 35
 נִשְׁמַחֲמִי ed. Berl. (oth. ed. נִשְׁמַחֲמִי; ed. Vien. נִשְׁמַחֲמִי, read:
 נִשְׁמַחֲמִי). Targ. II Chr. XXXVI, 21.—4) *to let rest, leave
 fallow*, v. infra.

Af. פָּתַח 1) *to release, remit a debt.* Targ. Deut. XV, 2.—
2) *to rest, lie fallow.* Targ. O. Lev. XXVI, 34, sq.; a. e.—
3) *to abandon, let lie fallow.* Targ. O. Ex. XXIII, 11 (Y. ed.
Vien. פָּתַח, Pe.); a. e.—[Targ. Y. II Deut. XIX, 5, v. supra.]

Pa. שָׁמַט 1) *to cause remission of debt.* Gitt. 36^a מִדְּאִוִּירִיתָא... דְּלֹא מְשַׁמֵּט by Biblical law the Sabbatical year brings remission, and how could Hillel ordain that it should not bring remission? *Ib.*^b וְהִרְחִיב רַחֲמֵי שְׁמִיטָה and the Rabbis had ordained that it should bring remission as a remembrance of the (Biblical) Sabbatical year; *a. e.*—2) *to let go, drop, discard.* Tanh. Vayishl. 8 [read:] שְׁמִיטָה discard it (the vow), v. שִׁשְׁפָּא—3) *to tear off.* B. Kam. 117^a שְׁמִיטָה וְכִי קִזְּצָה, v. קִזְּצָה.

Ithpa. אֶתְחַמֵּשׁ, *Ithpe.* אֶתְחַמְּשִׁי 1) *to slip off, be dislocated; to break loose.* Targ. Y. Num. XXV, 8. Targ. Y. Lev. XXI, 18 דִּמְשָׁמִיתִי (h. text שָׁרִיתִי, v. preceded. — Yoma 87^a bot., v. יִזְקָא; a.e. — 2) *to relieve one's self; to escape, get rid.* Targ. II Chr. XXI, 8. Targ. Ps. CXLII, 6. — B. Mets. 3^b אֶתְחַמְּשִׁי הוּא דְקָא מִישְׁמַחֵט וְכו' he tries to get rid of him (for the moment), thinking, when I have the money, I shall pay him. Ib. 17^a; a.e. — B. Bath. 48^b לֹא לֵאשְׁתַּמּוּסִי הוּא דְקָא מִישְׁמַחֵט וְכו' Ms. M. (v. Rabb. D. S. a. l. note) when he had no way of getting loose (by some subterfuge). Hull. 120^a אֶתְחַמְּשִׁי הוּא וְכו' that which was said in the West escaped his attention. B. Kam. 12^a אֶתְחַמְּשִׁי וְכו' Ulla has escaped us (was afraid to oppose me); a.e.

שִׁמְפָּא, v. שִׁמְפָּא.

שְׁמִירָה, שְׁמִירָה f. (b. h.; preced.) *release, rest, esp. cancellation of debts, and rest of the soil*, in the Sabbatical year. *M. Kat.* 2^b; *Gitt.* 36^a שְׁמִירַת קֶרֶס the rest of the soil; שְׁמִירַת כֶּסֶפִּים the cancelling of cash debts. *Sifre Deut.* 111 שְׁמִירַת חֵרֶב ה' (sub. דָּבָר) the law of the Sabbatical year which applies only to Palestine. *Ib.* בא"י שְׁמִירַת שָׁנָה בְּפָלֶשְׂתִּינָה where you observe the Sabbatical year. *Ib.* 112 שְׁמִירַת מְלוּחָה ו' the Sabbatical year causes cancellation of debts, but the year of the jubilee does not; a. fr.—*Ab. V.* 9 עַל שְׁמִירַת הָאָרֶץ ו' (*Mish. ed. (הַשְׁמִירָה)* for the neglect of the laws concerning land in the Sabbatical year and in the year of the jubilee; *Sabb.* 33^a שְׁמִירַת, שְׁמִירָה, שְׁמִירָה.—*Pl.* השְׁמִירָה שְׁמִירָה ו' *M. Kat.* 1. c.; *Gitt.* 1. c. ו' כְּשֶׁרָשׁ the text (*Deut.* XV, 2) speaks of two releases, the release of the land &c., v. *supra.* *R. Hash.* I, 1 ר"ה לְשָׁנִים לְשָׁנִים the first of Tishri is the New Year for years, for Sabbatical years, and for jubilees. *Midr. Till.* to *Ps.* LXXXV יַעֲשֵׂה אֱלֹהִים אֶת הָאָרֶץ ו' if they give forth the tithes, and observe the Sabbatical years &c. *Sabb.* 33^a, v. *supra.* *Ab. d'R. N. ch.* XXXVIII, v. שְׁמִירָה, a. fr.

שִׁמְשׁוּמִין m. pl. (שִׁמַּשׁ) *slips, shoots*. Cant. R. to I, 15; IV, 1 שִׁמְשׁוּמִין, v. שִׁבְשׁוּמִין.

שִׁמְרִי, Tanh. Vayishl. 8, read: נְשִׁמְרִי, v. שִׁמְרִי.

שְׁמִיטָה, שְׁמִיטָה, שְׁמִיטָה, שְׁמִיטָה f. = h. שְׁמִיטָה.

Targ. Y. II Deut. XXXIII, 24. Targ. ib. XV, 1 (Y. ed. Vien. תְּמִימָא, corr. acc.); a. fr.—Y. Shebi. IV, 35^b; Y. Ab. Zar. IV, 44^a; a. fr.—*Pl.* תְּמִימָא, תְּמִימָא, תְּמִימָא. Targ. Y. I Deut. XXXIII, 24. Targ. Y. Ex. XII, 40 רִשְׁוֹן ש' תְּמִימָא thirty septennial priods; a. e.

נִשְׁמָאֵר v. נִשְׁמָר

שָׁמַר, v. שָׁמַר, a. next w.

שְׁמַיָּא, שְׁמַיָּא m. pl. = h. שָׁמַיִם, 1) *heaven*; trnsf. *God*. Targ. Gen. I, 1. Targ. Deut. X, 14. Targ. Y. Num. XXV, 19 (XXVI, 1); a. v. fr.—Ber. 58^b שְׁבִילֵי דֵשׁ (Ms. M. (דרקיעא), v. נַהֲרִי I. Ib. 7^b; Keth. 105^b, a. fr. מִילֵּי דֵשׁ, v. מִילֵּא II. Hag. 12^b וְהַשְׁמַיָּא קָמִי שׁ II. Snh. 105^a כִּכְפֵּר שׁ, v. חֲזַקְתָּא. Y. Ned. XI, end, 42^d, v. הַרְחִיק II; a. v. fr.—2) *ceiling*. שְׁמַיָּא מְבֻלָּא, שְׁמַיָּא *arch, ceiling*. Targ. I Kings VI, 15.—Ber. 48^a, v. שְׁבִלָא; a. e.

שְׁמִימָה, שְׁמִימָא m. 1) = h. שְׁמִימָה *nimble, thin*. Bekh. 45^b (expl. קפח, Mish. VII, 6) בַּרְיָא שֶׁ שְׁמִימָה it means one disgustingly long and thin.—2) *loose, detached*, v. שְׁמַם.

שְׁמִיפָהּ, שְׁמִיפָהּ, שְׁמִיפָהּ, v. sub 'שמפי.

שִׁמְרָה, v. שְׁמֹר.

שְׂמִיָּה, v. שְׂמִיָּה.

שְׁמִיכָה f. (b. h.; שמך=שמן) a heavy cover, cloak. Lev. R. s. 23; Yalk. ib. 585; Yalk. Jud. 44 (explained שְׁמִיכָה לְבָשָׁה, (מְשִׁיכָה); ib. שמך כה רב, we went over the whole Bible and could not find *smikkah* as the name of a garment, but (it is to be interpreted, my (God's) name testifies for her that this man did not touch her.

שָׁמַיִם m. du. (b. h.) 1) *heaven*; trnsf. *Heaven, God*. Gen. R. s. 1 נברא חֲהֵל חשׁ' הַשָּׁמַיִם the heaven was first created. Tam. 32^a top וְכִי לֵאמֹר חֲשׁ' מִן חֲשׁ' is it farther from heaven to earth, or from east to west? Lam. R. introd. (R. Joh. 1) מִשְׁכְּבֵי מִרְיֹם from the high heavens. Ned. XI, 12 (90^b) שׁ' חֲבֵרָה לִּי וְלָךְ heaven is between me and thee (I have an unconquerable aversion to associating with thee, v. Y. ib. 42^d bot., quot. s. v. רַחֵם II; differ. in comment.). R. Hash. 19^a אֵלֵינוּ בְּרַחֲמֵי שָׁמַיִם by Heaven! B. Mets. 37^a לְבַצֵּל יְרֵדָה to do his duty towards God (הַשָּׁמַיִם).—Kidd. 40^a, a. e. יְרֵדָה לְשָׁמַיִם, v. יְרֵדָה לְשָׁמַיִם.—Snh. XI, 5, a. e. מִיָּדָה לְשָׁמַיִם, v. יְרֵדָה לְשָׁמַיִם.—&c., v. respective determinants.

שָׁמִין I m. (v. שְׁמִינִי) *Shamin*, a coin, one eighth of an Italian Isar (As). Kidd. 12^a שְׁרֵי פְּרֻטָּה לֵשׁ the *Shamin* has two P'rutahs; Tosef. B. Bath. V, 12 לשמן ed. Zuck. (Var. לשוין, corr. acc.); Y. Kidd. I, 58^d שְׁנֵי פְּרֻטָּה שְׁמִינִי.—*Pl.* שְׁמִינִי. Kidd. I. c. להניח ש' שני two *Shamins* make one Hanneths (v. פְּרֻטָּה); Tosef. I. c.; Y. Kidd. I. c. שְׁנֵי שְׁמִינִי נִיצֵרִים (corr. acc.).

שָׁמִי II, שָׁמִי m. = h. שָׁמִי, *fat.* Targ. Y. Gen. XVIII; 8. Ib. 7; v. שָׁמִי.

שָׁמַיִם, v. sub. שָׁמַיִם.

שְׁמִינִיּוֹת, v. שְׁמִינִיּוֹת.

שְׁמִינִי m., שְׁמִינִית f. (b. l.; שְׁמִנָּה) *eighth; one eighth*. Sifra Sh'mini, Milluim, beg. למִינִן 'ש' the eighth day in the order of counting (from the initiation of the priests); לַחֹדֶשׁ 'ש' the eighth day of the month. Y. Sabb. VIII, 11^a bot.; Y. Pes. X, 37^a bot. חֲצִי שְׁמִינִת half an eighth (of a Log); a. v. fr.—Esp. שמִינִי, or שֶׁל חֹג *the eighth day of the Succoth festival*. Succ. 47^a זֶמֶן אִמְרִים 'ש' we recite the benediction for the entrance of a festival (זֶמֶן) on the eighth day &c. Ib., a. fr. רִגְלָה 'ש' the eighth day is a festival for itself; a. fr.—*Pl. fem.* שְׁמִינִיּוֹת. Yalk. Esth. 1048 אַרְבָּעִים (not שְׁמִנִּיּוֹת) forty eighths (of a Kab), v. חֹמֶשׁ.

שמר, v. שמר I.

שְׁמוּעָה m., pl. שְׁמוּעִיּוֹת, v. שְׁמוּעָה.

שְׁמִיעָא f.=next w. Targ. Y. I Deut. XXXII, 1 רָחֵב ש' ^א
'ascibed hearing to &c. (Y. II שְׁמִיעָא).

שְׁמִיעָה f. (שמע) *hearing, listening.* R. Hash. 25^b לא היה ש' גדולה מראיה hearing (the statement of witnesses) ought not to be of greater legal value than seeing (if the judges themselves have seen the new phase of the moon). Y. Sabb. VI, 8^c bot. קול שְׁמִיעָה בח קול you may be guided by what you hear, considering it as a divine voice (it is not a divination practice to be forbidden). Ib. הלך בחר שמיעה בח קול let us be guided by what we shall hear. Cant. R. to II, 3 לש' וזקרימו אמהו לש' ישראל . . . חקריו אמנה לש' the Israelites in Egypt advanced belief to hearing (Ex. IV, 31); עשייה בסנין... עשייה לש' at Sinai they advanced doing to hearing (ib. XXIV, 7; Sabb. 48^a, Gitt. 7^a נעשה לנשמע (כעשה)). Nidd. 81^a ראוין שמיעה the faculty of hearing; a. fr.

שָׁמִיר m. (b. h.; שמר, comp. פֶּסֶר) [*pointed,*] *thorn; flint, diamond*; (in legend) *shamir*, a worm that cuts stones with its glance. Sot. IX, 12 בשל העי' ... משמיר with the destruction of the Temple the *shamir* ceased to exist. Ib. 48^b; Tosef. ib. XV, 1; Y. ib. IX, 24^b; a. e.

שְׁמִירָה, שְׁמִיר ch. same, 1) *flint*. Targ. Y. II Deut. XXXII, 13 (h. text חֲלִמִי). Targ. Ps. CXIV, 8. Targ. Job XXVIII, 9.—2) *diamond*; *shamir*. Targ. Ez. III, 9. Targ. Zech. VII, 12; a. e.—Gitt. 68^a ש' רִמְיָהוּ וְכ' there is the *shamir* which Moses used for the jewels of the Ephod. Ib.^b ש' . . . בְּנִינָא I want to build the Temple, and want the *shamir*; a. e.

שְׁמִירָה I f. (שָׁמַר) *watching, guarding*. Y. Maasr. II, 49^d bot. חצר ברה ש' a well-guarded court (= חצר, המשמרת, v. חָצַר). Y. Sabb. II, 5^b top אינו צריך ש' (omit ליה) is not in need of special guard (against dangers). B. Mets. 42^a; Pes. 31^b, בְּשָׁמַר. B. Kam. I, 1 שְׁמִירָתָן עליך thou art bound to guard them. Ib. 2 שכבחי בשְׁמִירָתוֹ כל, v. חוב h. Ib. 4^a הוא אדם שְׁמִירָתוֹ גופו עליו הוא a human being is his own guard (the employer has no responsibility for injury done by the employee).—Num. R. s. 44 פקירה יש trust (the root פָּקַד) is used in the sense of guarding

(taking charge). Ex. R. s. 25, end על שמירה יום וכ' the son of David comes as a reward for the observance of one Sabbath day; a. fr.—שמירה. Yalk. Ps. 816 (ref. to שמירה, Ps. LXXVII, 5) כל שמירותי בליה all my watchings (waiting for help) are held by night; Midr. Till. to Ps. l. c. שמירה (ed. Bub. מידות, corr. acc.).

II pr. n. f. *Sh'mirah*, wife of Nebuchadnezzar. Lev. R. s. 19, end שמה אמר ר' הווא רב Rab H. says, her name was *Sh'mirah*; R. A. says, שְׁמִירְמוֹת *her name was Sh'miramoth*; the Rabbis say שְׁמִירָם *her name was Sh'mira'am*. Yalk. Jer. 309 וש' אשה ו' (some ed. שְׁמִירָה) until they came to Sh., the wife &c.; Tanh. Vayikra 6 שְׁמִירָה.

שמירה, Y. Dem. I, 21^d top, v. שמירה.

שמירון, Y. Keth. II, 26^c bot., v. סימירון.

II. שְׁמִירָה v. שְׁמִירָה, שְׁמִירָה, שְׁמִירָה

שִׁמָּה, v. שְׂמִי.

שְׁמִירָא m. (שְׁמִרָה) *excommunicated, accursed.* — Pl. שְׁמִירָה. Targ. Y. Deut. VII, 26. Ib. שְׁמִירָה, v. שְׁמִירָה.

שָׁמְכָה m. (comp. שָׁמַח III) onion. Keth. 60^b Ar. (ed. ממכה; Alf. (שמך).—Pl. שְׁמֵרִי. Sabb. 110^b top פִּרְסָא ש' בארְרָא רִחְקִי ש' וְב' Arakh. 19^a where they sell onions by the weight, he (that dedicates the weight of a certain person) can acquire himself of his vow even with onions. Kidd. 52^b, v. מִזֵּנָה. Snh. 109^b.

שְׁמֵאָה, Y. Kidd. I, 61^d top, v. שְׁמֵאָה.

שַׁמְלַי, שַׁמְלַיִר (שַׁמְלַי. b. h.) pr. n. m. *Samlai*, name of several Amoraim. [Tradit. pronunc. *Simlai*.] Y. Sabb. I, 3^d; Y. Ab. Zar. II, 41^d bot. ה' דורמרי; Bab. ib. 36^a ש' לוראה; ib. 37^a (attendant of R. Judah han-Nasi). Pes. 62^b. Ib. 121^b. Y. Shek. IV, 48^a top.—B. Bath. 111^a (Ms. H. שמלא). Y. Meg. I, 72^b bot.; Y. Taan. II, 65^d bot. שַׁמְלַי; Koh. R. to III, 14, v. בִּירָא 3; a. fr.—V. Er. M^obo, p. 127^a.

שֹׁמְמָה f. (b. h.) *sheet, cover, garment*. B. Mets. II, 5 (27a) (ref. to שלמה, Ex. XXII, 8) וכ' היה בכלל וכ' the case of the garment would have been included (as אֶצְרָה), and why is it specified? מ' מה ש' מיוחדת וכ' as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. תָּנַר; Sifrē Deut. 237. Keth. 46^a (ref. to Deut. XXII, 17), v. בָּרַר. Ib. ממש ש' it means the sheet in its real sense. Ib. פָּרַשׁ מֵה שֵׁשׁ. Ib. מ' they spread (the refutation of) what he charged her with. Midr. Till. to Ps. XIX הוא ש' מה זה ש' what is this sheet (curtain) made of?; Yalk. ib. 672 זו היא ש' מה. Hag. 14^a (ref. to Is. III, 6) [read:] כְּשֵׁי יִשְׁנֶן דברים... מתכסין בהם כְּשֵׁי יִשְׁנֶן (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119^b; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שמלחם ש' read: שְׁמִלַח, v. שְׁמִלַח.

שָׁמַם (b. h.) [to stand still,] to be astonished; to be waste. Tosef. Sot. XV, 10 וּמִצָּא יִשְׂרָאֵל ש' וּרְרַב כ' and as a consequence Israel will be laid waste, and the seed of Abraham cease. Y. Bets. II, 61^c top וּמִצָּא אִירָה פַּעַם once he entered the Temple court and found it deserted; (רָשָׁמוּ or) שָׁמָּה בְּרִיחָם... שְׁהָרִשְׁמוּ he the homes of those who caused the house of our God to be laid waste; Y. Hag. II, 78^a bot. שְׁהָרִשְׁמוּ. Cant. R. to V, 5 רָאָה הַמְּדִינָה שׁוּמָמָה he (Cyrus) saw that the country was ruined. Y. Ber. IV, 8^a הַחֲרוּסָה וְהַשׁוּמָמָה destroyed and deserted. Meg. III, 3 (ref. to Lev. XXVI, 31) ... קוֹדְשֵׁיךָ שׁוּמָמִין (Y. ed. שׁוּמְרִימִין) they remain holy, even when they lie in ruins. Lam. R. introd. (R. Joh. 1) נַפְשִׁי שׁוּמָמָה עָלַי my soul within me is waste (mourns); a. fr.

Pi. שָׁמָּה *to lay waste, ruin; to confound.* Yalk. Prov. 959 מְשַׁמְּחוֹ אִם לֹא מְשַׁמְּחוֹ וְאִם if a man is good, it (dreaming of wine) means joy to him, if not, it means confounding.—Part. pass. מְשַׁמְּחִים; f. מְשַׁמְּחָה. Tosef. Keth. VII, 10 הִיא מְשֻׁמָּה (ed. Zuck. שְׁמֻמָּה) she (my daughter) is confused in her mind; v. שְׁמֻמָּה, שְׁמֻמָּה.

Hif. הָשִׁיחַ same. Gen. R. s. 26 (play on דָּשַׁם *dasham*, Gen. VI, 4) שִׁפְחוּם . . . וְהָשִׁיחָם they confounded the world, and they were ruined (driven) out of the world, and caused the world to be laid waste. Y. Bets. l. c.; Y. Hag. l. c., v. *supra*.

Nif. נָשַׁם, *Hof.* הִנָּשַׁם to be laid waste, ruined. Gen. R. l. c., v. supra. Sot. IX, 15; Cant. R. to II, 13 וְהִנָּבֵל יָשׁוּם, v. אֲבֵלָן. Y. Bets. l. c.; Y. Hag. l. c., v. supra.

Hithpol. הַשְׁתוֹחִים 1) *to be astounded*. Gen. R. s. 4, end (expl. שְׂמִים הֵן מֵאֵשׁ הֵן מֵמַיִם ... שֶׁחֲבִירוֹת מִשְׁתוֹחֲמִים men wonder at them, (asking) are they of fire? are they of water?—2) *to be waste, ruined*. Kidd. 66^a וְהָיָה הָעוֹלָם וְכָל מִשְׁתוֹחֲמִים and the (Jewish) world was ruined (demoralized), until Simon b. Sh. came and restored the Law &c. Sabb. 33^a וְהָיוּ הָרְחִיבִים וְהַשְׁתוֹחֲמִין and the roads are desolate; a. e.

שָׁמַח ch. same.

Ithpa. אִתְּפָא 1) *to be desolate*. Targ. Lam. IV, 5.—
2) *to be confounded, mad*. Targ. I Sam. XXI, 14 (h. text
לִּיחְפָּא).

Ithpol. אִשְׁתָּחִיזָה *to be perplexed*. Hull. 21^a כְּשֶׁעָה דָּרָא 'א (fr. Dan. IV, 16) he was perplexed for a moment (knew not what to answer).

שָׁמַם m. (preced.) *confounded, demented.*—*Pl.* שָׁמְמִין.
Cant. R. to IV, 7.

שְׁמָמָה f. (b. h.; preced. wds.) *waste, desolation*. M. Kat. 17^a, v. שְׁמָמָה.—Pl. שְׁמָמִים, constr. שְׁמָמִים. Cant. R. to III, 4 (ref. to Is. XXI, 1) הַרְדָּךְ שֶׁ מִדְּבָרָא (Nebuchadnezzar) came by the way of the deserts of the wilderness. Lam. R. introd., end (in an obscure passage) מִשֶּׁ הָאָרֶץ מִן הַדְּשָׁרִים (from the deserts of the land).

שִׁמְרָה, שִׁמְרָתָא, שִׁמְרָתָא, v. סַמְרִיתָא.

שמן I (b. h.) [*to be smooth,*] *to be fat.*

Hif. חִשְׁבֵּן to grow fat, improve. Y. B. Kam. IX, beg. 6^d
 נָחַל כְּרִשְׁתּוֹ חִשְׁבֵּן if he took forcibly a lean animal, and
 it grew fat (in his possession); Tosef. ib. VII, 17; Bab. ib.
 65^a; a. e.

Hithpa. הִשְׁתַּמֵּךְ *to become smooth, bright; to glisten.*
Gen. R. s. 34 דריא מִשְׁתַּמֵּךְ . . . כּל שְׂרֹא the more he beats
it (the flax), the more it will glisten; Yalk. ib. 95; Yalk.
Ps. 654.

Pi. שֶׁמֶן 1) (denom. of שָׁחַן) to oil. Men. 23^a קוּמַר וְכ' ... the handful of the sinner's meal-offering on which he (the priest) put oil, ... has become unfit for the altar; Yalk. Lev. 474.—2) to smooth, level; ש' בִּין to compromise to average. B. Mets. 87^a ... הַשֹּׂכֵר מְשַׁמְנִין if one hires a laborer, saying, I will pay you as much as one or two of the inhabitants of the place get: he may pay him the lowest wages ...; the scholars say, you compromise between them, i. e. you make him pay the average wages, B. Bath. VII, 4 ... הַדוֹמֵר וְכ' מְשַׁמְנִין בֵּינֵיהֶם if one says to his neighbor, I sell thee one-half of my field (and one part is better than the other), we compromise between them, i. e. the field is divided into two portions of equal value, but the purchaser must take whichever portion the seller may assign to him; מְשַׁמְנִין בֵּינֵיהֶם if he says, I sell thee half of the field on the south side, we compromise between them, and he gets his portion on the south side; expl. ib. 107^b מְשַׁמְנִין לְרַמִּי ... 'we compromise' means according to value. Bekh. II, 6, sq. מְשַׁמְנִין בֵּינֵיהֶם we compromise between them, i. e. the priest takes the inferior of the twin animals, and the difference in value remains under litigation; expl. ib. 18^a מִדּוּ מְשַׁמְנִין שׁוּמָן יֵהָא בֵּינֵיהֶם means, the fat one (the difference of value) remains to be decided &c., v. שׁוּמָן.

שִׁמְךָ ch. same.

Ikhpa, אִחְפָּא *to grow fat*. Gen. R. s. 28 אָמַר לִיהּ דִּיל *he said to the bird, go and grow fat, and come again, and it went and grew fat, and came again*; Yalk. Zeph. 566.

שִׁמְרָה II m., שְׁמִירָה f. (b. h.; preced.) *fat, rich*. Keth. 61^a שֶׁ בָּשָׂר *fat meat*. Pes. 42^a. Hull. 45^b גֵּרִי שֶׁמֶן Rashi (ed. גֵּרִי שְׁמִירָה, v. Rabb. D. S. a. l. note 8) a fat kid. Y. B. Kam. IX, beg. 6^d וְהִכְרִישָׁהּ וְכִי אִם שֶׁמֶן *if he took by force a fat animal, and it became lean &c., v. שְׁמִירָה*; a. fr.—*Pl.* שְׁמִירָה, שְׁמִירָה, שְׁמִירָה. Gen. R. s. 66 אִם שֶׁמֶן *if exceedingly fat fish*. Num. R. s. 16 12 אִם שֶׁמֶן *whether its fruits are light or rich; ib. שֶׁמֶן אִם שֶׁל* אִם שֶׁל. Tanh. Sh'lah 6; a. fr.

שֶׁמֶן m. (preced. wds.) 1) *cream*. Targ. O. Gen. XVIII, 8 (Y. שְׁמִין; כְּלוּי; h. text רְמָחַת). Targ. Ps. IV, 22 רִגְבִּינָן (h. text מְרִמָּחַת).—2) *fat*. Targ. Is. XXX, 23. Targ. Y. Gen. XVIII, 7 שְׁמִין.—V. שְׁמֵנָה.

שמן m. (b. h.; preced. wds.) oil, fat. Sabb. II, 1 ש' oil of T'rumah which is condemned to be burnt on account of contamination; ש' קיץ, v. קיץ. Ib. 2 ש' דגים fish-oil; ש' אגוזים nut-oil &c. Ib. 17^b שמןן their oil,

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manufactured by gentiles; Ab. Zar. 36^a. Ib. יהודה as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 88^b; Hull. 91^a; 92^b the fat surrounding the nervus ischiadicus, v. שומן; a. fr.—ש' מרורין בכל Pl. שמנים. Sabb. II, 2 allow all kinds of oil to be used for Sabbath lights. Ib. 23^a all oils are good for ink, but olive oil is the best. Y. Bicc. I, 64^b top; a. fr.

שמן pr. n. m. *Shimmon*, v. שמן.

שמן, שמן c. (v. שמן II) *fat, rich*. Targ. Y. II Gen. XLIX, 20 (ed. Vien. שמן); a. e.—Lam. R. to III, 20, v. שמן II. B. Bath. 22^a שמן fat meat; a. fr.—Pl. שמן. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. I. c. Targ. Y. I, II Deut. XXXII, 14, v. שמן. Targ. I Sam. XV, 9 (ed. Wil. שמן); a. fr.—Targ. Gen. IV, 4 (משמן).—Gen. R. s. 22 (interpret. מן, Gen. IV, 4) from the fat among them; Yalk. ib. 35; Y. Meg. I, 72^b bot. מן שמן; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to שמן, Gen. XXVII, 39) שמן of the fat (the rulers or the rich men) of the land. Ib. [read:] שמן wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

שמן v. שמן II.

שמן, שמן f. **שמן** m., **שמו** (b. h.) *eight*. Kidd. 30^a, v. פסוק. Men. 30^a שמן שמן שמן the last eight verses of the Pentateuch. Yoma VII, 5 בש' כלים וב' high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שמן, Gen. XLIX, 20) שמן he (Asher) raises those who wear eight garments (marrying his dowered daughters into priestly families); a. v. fr.—שמן שמן. Lam. R. introd. (R. Josh. 2) שמן שמן שמן for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. שמן שמן (with or sub. שמן; abbrev. שמן) *the eighteen benedictions of the daily prayer* (תפלה). Ber. IV, 3 שמן שמן ... בכל יום on every ordinary day one must recite the eighteen benedictions &c.; שמן an abstract of the eighteen &c. Tosef. ib. III, 25 שמן שמן שמן ... כנגד שמן הזכרות וב' ... correspond to the eighteen invocations of the Divine Name in *habu* &c. (Ps. XXIX); Ber. 28^b. Ib.; Meg. 17^b שמן שמן, v. שמן. Ab. V, 21, v. שמן; a. fr.—Pl. שמנים. Kidd. I. c. Ab. I. c. שמן at the age of eighty years; a. fr.

שמן, שמן f. **שמן** *fatty, oily substance*. Y. Meg. I, 71^a שמן שמן in order to remove the fat from it (the knife); Y. Bets. III, end, 62^b שמן (corr. acc.); Bab. ib. 28^a שמן שמן when there is fat in them. Hull. 111^a top Rashi, v. next w.; a. e.

שמן, שמן ch. same, *fat*. Targ. Y. Gen. XLV, 18.—Hull. 111^a top שמן on account of the fat (in the liver which is communicated to the substance boiled with it).

שמן *my name*, v. שמן. Hull. 51^a (v. Rabb. D. S. a. l. note 3).

שמן v. שמן.

שמן or **שמן**, pl. of שמן I.

שמן m. pl. (שמן) *fat animals*. Targ. O. Gen. IV, 4 ed. Lsb., v. שמן.

שמע (b. h.) [*to be still*,] *to hear, listen, obey; to understand*. R. Hash. IV, 2 שמע שמע ... every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21^b ... שמע שמע until they heard from the mouth of the court *m'kuddash* (v. קדש). Snh. 90^a שמע לו listen to him (obey the prophet's command); שמע לו listen not to him. Keth. 5^b שמע שמע if a man hears an improper word &c., v. שמע II. Ber. 13^a the text (Deut. VI, 4) says 'hear' (or 'understand'), שמע שמע recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 שמע שמע if he heard the sound of a Shofar; שמע שמע שמע שמע we allow him time enough that he may have heard (the decision of the other court), opp. to שמע שמע (he is not guilty) until he has really heard it; a. v. fr.

Hif. שמע 1) *to cause to hear; to announce*. Ber. I. c. שמע שמע let thy ears hear what thou utterest &c. Ib. שמע שמע if he read the Sh'm'a inaudibly to himself. R. Hash. 28^b שמע שמע until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 שמע שמע (Y. ed. שמעין, *Pi.*) public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—2) (sub. שמע) *to show one's self obedient, be persuaded, surrender*, v. *Nif.*

Pi. שמע 1) *to announce*, v. supra. Y. Shek. I, beg. 45^c; Y. Meg. I, 71^a.—2) *to assemble* for mourning services, *invite*. Snh. 47^a שמע שמע עליו וב' if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

Nif. שמע 1) *to be heard; to be listened to, be obeyed*. Ber. 6^a שמע שמע ... שמע שמע man's prayer is heard only in the house of prayer. Y. ib. V, end, 9^b שמע שמע that his prayer will be heard (his petition be granted). Erub. 18^b שמע שמע וב' a house in which the words of the Law are heard by night will never be destroyed. Yeb. 65^b שמע שמע וב' as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) *to show one's self willing; to submit to authority; (of woman) to surrender*. R. Hash. 25^b שמע שמע שמע שמע blessed the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82^a שמע שמע (ed.

לא תִשְׁמָעֵי אֵלַי וְכִי; surrender thyself to me; surrender thyself only to a prominent man among them; Sifré Num. 131; ib. רְצוֹנִיךָ שְׁאֲשָׁמַע לְךָ חֲנוּךְ וְכִי. if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ib. 771. Y. Succ. V, 55^b top תִּשְׁמָעִיזוּר ... if you will surrender to my legions, I will not put you to death. Snh. 93^a וְכִי תִשְׁמָעִיזוּר אֵלַי וְכִי surrender thyself to Zedekiah; a. fr.

שְׁמִיעַ I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, i. Targ. Job IV, 16; a. v. fr.—Part. pass. שְׁמִיעַ; f. שְׁמִיעָא. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47^b bot. רְשָׁמִיעִיר וְאִינוֹן מִה דְּשָׁמִיעִין. I report what I have heard, and they, what they have heard. Sabb. 46^b הָאֵל שְׁמִיעִין לִיהָ לִרְשָׁא וְכִי. have we not heard what R. S. says &c.? Y. Sot. VII, beg. 21^b, v. אֲלֵנִיכְמִי; a. v. fr.—לִי שְׁמִיעַ he has heard, *he knows of*. Erub. 9^b לִיהָ הָאֵל שְׁמִיעַ לִיהָ הָאֵל שְׁמִיעַ but has R. J. not heard that (does he not know that Boraitha of R. Hiya)? שְׁמִיעַ לִיהָ וְלֹא סָבֵר (v. Rabb. D. S. a. l.) he knows of it, but does not accept it. Ib. 10^a, a. fr. הָאֵל שְׁמִיעִירָא this tradition is not known to me. Pes. 34^a בְּהָאֵל שְׁמִיעִי לִךְ מִיָּדִי do you know anything about this (hālakhah)?; a. v. fr.—Esp. מִיָּדִי to *understand from*, to *infer*, *prove*. Ab. Zar. 72^b, a. fr. שְׁמִיעִי מִיָּדִי (abbrev. ש״מ) deduce from this that &c. Ib. הָאֵל שְׁמִיעִירָא מִיָּדִי will thou conclude from this that &c.? Ib., a. fr. מִיָּדִי מִיָּדִי but (the conclusion is,) you can derive nothing from this.—Ib., a. fr. שְׁמִיעִירָא (abbrev. ש״מ) come and learn, i. e. derive it from the following. Sabb. 13^b וְאֵלַי ש״מ ... ש״מ I will prove it (from this Tosefta): 'you must not ...', and those are some of the halakhoth &c.', which proves that the right version is 'and those': it stands proved. Y. M. Kat. III, 83^a top מִן הָרָא שְׁמִיעִירָא let us prove it from this; a. v. fr.

שְׁמִיעַ 1) *to make music; to sing*, v. *Af.*—2) (v. *שְׁמִיעַ*) *to minister to, be an attendant of*. Ber. 41^b ... מִיָּדִי would that we had iron feet, that we could always wait on thee! Meg. 28^b לִי דְּשְׁמִיעִירָא לְמַר Meg. 28^b לִי דְּשְׁמִיעִירָא לְמַר (Ms. M. Kat. III, 83^a top מִן הָרָא שְׁמִיעִירָא) it gives me pleasure to be your servant; a. e.

שְׁמִיעַ 1) *to cause to hear, cause to be heard, announce, proclaim*. Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXVI, 7; a. fr.—Esp. (interch. with *Pa.*) *to make music, play; to be a musician*. Targ. I Sam. XXIX, 5 (Ms. *Pa.*). Targ. I Chr. XV, 16. Ib. XVI, 42 מְשַׁמְעִיָּא ed. Lag. (ed. Rahmer מְשַׁמְעִיָּא, Var. מְשַׁמְעִיָּא; h. text מְשַׁמְעִיָּא) *musicians*. Targ. Ps. CL, 5 מְשַׁמְעִיָּא לְבִדּוּחָא Ms. (ed. Lag. רְשָׁמִיעִין בְּלִדּוּחִיהוֹן; ed. Wil. a. oth. רְשָׁמִיעִין בְּלִדּוּחִיהוֹן, corr. acc.). Ib. בִּיבְבָא רְשָׁמִיעִי (Ms. *Pa.*).—2) *to give to understand; to teach, prove*. Ber. 2^a קָא מְשַׁמְעִי לִן וְכִי (the Tannai in using such an expression) wants to teach us something by the way: when do the priests eat &c.; וְכִי (abbrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4^b רְשָׁמִיעִי לִן ... קמ"ל רְשָׁמִיעִי in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sabb. 19^a קמ"ל רְשָׁמִיעִי you may have thought (that the cases are different,

because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108^a קמ"ל מִיָּדִי what does he teach us (is it not a matter of course)? Ber. 21^a sq. רְשָׁמִיעִי וְכִי, v. צְרִיךְ; a. v. fr.—Part. pass. מְשַׁמְעִי *a) understood*. Yeb. 102^b הָאֵל וְכִי it may be understood thus (it may mean, 'to take off'), and may be understood thus (it may mean, 'to strengthen'); a. fr.—2) *inferred, proved; evidence*. Sabb. 84^b מִיָּדִי how is this proved (from the verse quoted)? Erub. 65^a מִיָּדִי what evidence is there &c.?, v. פִּיכִי. Ib. מְשַׁמְעִי, v. infra; a. fr.—V. מְשַׁמְעִי.

שְׁמִיעַ *Ithpa.* אֲשָׁמַע, *Ithpe.* אֲשָׁמַע 1) *to be heard, let one's self be heard*. Targ. Gen. XLV, 16. Targ. Job XXXVII, 4 Ms. (ed. שְׁמִיעַ). Targ. Ps. LXXVII, 19; a. fr.—Snh. 95^b (prov.) אֲנִי אֶחָד אֶחָד on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27^a מְשַׁמְעִי ... לֹא מְשַׁמְעִי two different sounds produced simultaneously by the same person are not distinctly perceived, but if produced by two persons, they are. Erub. l. c. מְשַׁמְעִי בֵּין לְמִי וְכִי. Ms. M. (ed. מְשַׁמְעִי, v. Rabb. D. S. a. l. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) *to make one's self subservient, obey; to surrender to the enemy, desert*. Targ. II Kings XXV, 11 (h. text נָפְלוּ). Ib. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

שְׁמִיעַ II m. (v. Deut. VI, 4) *Sh'm'a, the confession of faith* in the morning and evening prayers (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מִיָּדִי from what time of the day may we read the Sh'm'a of the evening prayer? Ib. II, 2 (13^a) לְמַד קְרִמָּה (13^a) why does the reading of the section of Sh'm'a (Deut. VI, 4-9) precede that of *v'hayah* (ib. XI, 13-21)? Ib. בֵּין שְׁנֵיהֶם לִשְׁמִיעַ וּבֵין שְׁמִיעַ וְכִי. between the second benediction and Sh'm'a (the first section), and between Sh'm'a and *v'hayah* &c.; a. fr.—שְׁמִיעַ (abbr. ש״מ), v. קְרִיאתָא. Ib. 2^a קְרִיאתָא שְׁמִיעַ at bed-time. Num. R. s. 20²⁰ וְרִישֵׁינָם קְרִיאתָא they rise from their sleep like lions, and hasten to read the Sh'm'a, and proclaim the kingship of the Lord &c. Ib. וְכִי מִיָּדִי and with the recital of the Sh'm'a he is handed over from the guards of the day to those of the night. Ber. 4^b וְכִי שְׁמִיעַ אֵדָם קְרִיאתָא although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5^a וְכִי יִקְרָא קְרִיאתָא if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

שְׁמִיעַ m. (b. h.; שְׁמִיעַ) 1) *report, fame*. Deut. R. s. 1, end שְׁמִיעִים שְׁמִיעִים וְכִי the nations heard of your fame and were afraid; a. e.—2) *understanding, meaning*. Sifré Num. 142 (ref. to Num. XXVIII, 3) כְּשִׁמְעִי (trad. pronunc. כְּשִׁמְעִי) according to its literal meaning, two each day.

שְׁמִיעַ *שְׁמִיעִיָּא* ch. same, *report, fame*. Targ. Gen. 201*